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STORING UP TRIPLE RESERVES



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STORING UP TRIPLE RESERVES

*Success Is Secured by Developing Financial,
Physical, and Spiritual Reserves*

BY
ROGER W. BABSON

UNITY SCHOOL LIBRARY
Unity Village
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1929

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DEDICATED
TO THE
BABSON INSTITUTE STUDENTS
AND TO THE
CHILDREN OF MY SISTER
AND DAUGHTER

AN OLD PRAYER STILL GOOD

Here is an interesting old prayer in verse, which dates from the eighteenth century at least. It is of English origin, but its author is unknown. It is as appropriate to-day as when written, as a petition for divine help in living a happy, healthy, and useful life here on earth.

*Give me a good digestion, Lord, and also something to digest.
Give me a healthy body, Lord, with sense enough to keep it
at its best.*

*Give me a healthy mind, good Lord, to keep the good and
pure in sight.*

*Which, seeing sin, is not appalled but finds a way to set it
right.*

*Give me a mind that is not bound, that does not whimper,
whine or sigh.*

*Don't let me worry overmuch about the fussy thing called I.
Give me a sense of humor, Lord; give me the grace to see a
joke,*

To get some happiness out of life and pass it on to other folk.

PREFACE

For over twenty-five years the Babson Statistical Organization has been collecting data on Reserves: Financial Reserves, Physical Reserves, and Intangible Reserves. This book is a summary of the conclusions derived from a study of this data, the collection of which represents an investment of considerably over a million dollars.

These conclusions are presented in popular book form because I have been so tremendously impressed by the direct relationship between true success and *reserves*. It is not the amount a man earns that counts, but what he saves and invests in a constructive way. It is not the amount a man eats that counts, but rather what he eats, how he eats it, and how the energy produced is conserved. It is not what a man professes that counts, but rather whether he gets real satisfaction from his faith, his family, his recreations, and his other interests.

Men are made or broken by emergencies. Whether or not we shall be equal to the emergencies ahead of us depends upon our *reserves*. The best and surest way to acquire true success is to build up these reserves. This book shows how failure can be avoided and success in its truest form won and retained. In its preparation I have had the help of several friends, and I would especially mention Dr. W. Stewart Whittemore, Dr. Donald Macomber, the Rev. Carl M. Gates, Mr. Creighton J. Hill, and Mr. Ralph B. Wilson.

R. W. B.

Babson Park
Massachusetts

INTRODUCTION

Ever since I had tuberculosis in 1902, life has been more or less of a struggle. However, by self-control and very careful living I have been able to do my work and had no really serious illness until the year 1925, when I had a general breakdown and was in bed nearly three months. During these three months I had a chance to take an inventory of myself and was very much surprised at the result. The financial inventory was satisfactory, but my physical and spiritual inventory was exceedingly weak. While teaching and preaching to others, I had completely neglected taking my own medicine. In other words, I had been living on the physical and spiritual momentum I had accumulated while a younger man.

Therefore the thought occurred to me that, after recovering, I would prepare some material on men's problems which could be used for men's Bible classes. The idea was to have three terms of thirteen weeks each with one lesson a week. The first term would be devoted to a study of Financial Reserves, the second term to Physical Reserves, and the third term to Intangible Reserves. My idea was to have the first term led by a successful local banker, the second term by a successful local physician, and the third term by the pastor. Later, the thought suggested itself to make this material into a book, and, after changing the five questions accompanying each lesson into five conclusions, this is the result.

It may seem to the average man a queer combination of subjects for a statistician to write upon, but only by

so doing can the purpose of the book be accomplished. For this purpose is to show that the goal of life—happiness or peace—cannot be reached by any one simple or direct method. It can be attained only through combining a variety of reserves in the right proportions.

A well-balanced man cannot ignore any one side of life but must face and develop the financial as well as the physical, the spiritual as well as the intellectual. All three have their uses as well as abuses. Hence I have endeavored to touch upon a great variety of subjects, apparently unrelated, but all making up life for the average man. In fact, the book would not be itself well balanced except for such treatment.

I suppose we are all most inconsistent regarding our financial affairs. We would not think of stealing and yet we are willing to invest money and gladly accept dividends from a corporation which is constantly robbing others. We would not think of deliberately harming our neighbors and yet we purchase securities with little regard to the service rendered by our money. We would not think of playing poker or indulging in other forms of card gambling, yet we indulge in speculation and try to get something without any thought of giving anything in return.

Some people are so unconsciously "religious" as even to object to a discussion of financial reserves on the Sabbath Day in a men's Bible class. Yet these same people will attempt to sell us tickets for some church supper after the morning service, while the minister himself will give out a notice of a fair to be held by the ladies on some afternoon or evening. *Theoretically*, we take one position regarding wealth, while practically we take an entirely opposite position. Now I grant that our financial reserves are the least important of all three groups, but to give them no thought at all is out of the question. If

finances occupy such an important place in life and if the love of money is the root of all evil, the subject is certainly open to discussion in an adult class of the church school.

Moreover, this first part is much more than a discussion of the morals incident to investing. Rather is it an earnest attempt to help readers to accumulate and invest funds in the way which best combines safety and profit. According to my experience these two features are inseparable. One is the lock and the other is the key. One is the hatchet and the other is the handle. I go further and say that the man who intelligently invests his money so as to render the most service does best combine safety and profit. When either of these two factors is lacking from an investment, the investor has misjudged the situation.

Part II is, of course, very elementary, but a man does not need to know how he is made in order to be well. Furthermore, these chapters are not an attempt to cure diseases. Frankly, the question facing men to-day is not that of getting well, but that of keeping well. If we will simply live as God intended we should live, Nature will take care of the rest. Hence, any course on men's problems must devote one of its three sections to physical reserves. No reference is made to diseases or cures, as this is not the function of the course, its object being constructive rather than curative.

In connection with this study, I wish heartily to commend the plans of the Life Extension Institute and all other agencies which are doing preventive work. I always have a physician carefully examine me once a year, and sincerely recommend all readers of this book to do likewise. If you are not doing so, by all means ask your physician for the name of someone who specializes in such diagnosis work and have an examination immediately.

One thing more; we should remember that Nature wants us to be well, and is doing her best to keep us well. All we need to do in order to keep well is to live rightly and not abuse our bodies. If we so live, Nature will build up physical reserves that will carry us over those emergencies which, in the absence of such reserves to draw on, result in sickness. Furthermore, courage, generosity, honesty, and loyalty—the four basic manly forces—are largely dependent on physical strength and good health as a soil in which to grow.

For years I have been running on storage batteries charged during my youth. To tell the truth, two of these storage batteries once became pretty well run down. When I needed, during my severe illness, to draw on one of these for faith, courage, and comfort, I found it very weak. While building up financial reserves I had completely failed to accumulate spiritual and physical reserves. Moreover, most business and professional men are in almost the same position. Now I am again busy accumulating spiritual and physical reserves. In this connection I want to say that the best way to accumulate spiritual reserves is to systematically devote ten minutes a day to reading the Bible and to meditation.

Many splendid books are published for such daily readings. Any bookstore will make recommendations, or your pastor will help you. For myself, I like to read the book of Exodus, which gives a general idea of the development of our religion, the book of Proverbs, which should be read through by every business man once a month, the four Gospels, giving the life of Jesus, and one or more of the Epistles. Furthermore, I get the greater good by reading one chapter two or three times at the same sitting than by trying to cover as much as possible during the ten minutes devoted to Bible reading.

Thirteen problems have been selected for discussion in the final section, Part III. Probably, because I have not specialized in either theological or sociological problems, most preachers would think that I have made a very poor choice. The reason for the omissions, to which they would take exception, is that I do not know enough to treat of them. Frankly, I do not believe anyone knows much about theology, and only those who do not employ workmen can have the courage to treat of sociological problems. Therefore, the subjects treated in these last thirteen chapters are confined to other problems.

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PART I
FINANCIAL RESERVES

CHAPTER I

EMPLOYMENT PROBLEMS

Have you analyzed yourself?

Is there some important factor which you lack?

INTRODUCTORY

Although the securing of material possessions is but one factor in a successful career, they surely go into the make-up of the factor to which most of our time is given. Whatever opinions may be held as to the need of physical and spiritual reserves, all men are interested in accumulating financial reserves. Not only is a financial reserve exceptionally useful when sickness, old age, or a rainy day comes, but it is a great factor in business success. Whether or not a man has sufficient financial reserves usually determines whether or not he can go into business for himself when the opportunity offers. The creation, accumulation, and investment of financial reserves can be accomplished by following a few simple rules. In these next pages I discuss the leading topics relating to financial reserves and, at the close of each chapter, give five suggestions which readers should find helpful.

God's first command to man was to go forth, produce, and multiply. From the earliest days of recorded history it has been a constant struggle for man to produce enough to keep him in existence. From the three elementary requirements—food, clothing, and shelter—have devel-

oped the three basic industries of agriculture, manufacturing, and building. Of course, conditions are entirely different to-day from conditions in those primitive times when each man had to raise his own cereals, kill his own fowl, and catch his own fish, after he had made himself a hut in which to live. Moreover, while he was hunting and fishing, his wife was working at her spinning wheel, weaving cloth to keep the family clothed.

Struggle for existence has been so intense throughout the centuries that instinctively to-day the normal boy and girl love to create. No father need show a boy how to make a hut or whittle a boat. Every normal boy intuitively tries to build a hut, make a fire, and whittle with his jackknife. No mother need teach her little girl how to cut out paper dolls. Just so soon as the child gets hold of a pair of scissors she starts in to make clothes for her doll. The real difficulty that most mothers have to contend with is to keep the child from cutting into good cloth which is being saved for some other purpose. All of this means that normal children have not only a desire to produce, but a God-given confidence that they can produce. This desire and confidence give our young people a joy in creation which, unfortunately, the great majority lose in their later years.

For any man to make a success as a farmer, engineer, builder, or manufacturer he must have two basic qualities: first, this desire to produce; and second, this confidence that he can produce. Unfortunately, however, only a small percentage of those who have the desire to do something worth while have the proper fund of confidence that they can accomplish what they desire to do. Hence, it is important to acquire this confidence. Not being an expert dissector of human nature, I do not know of what confidence consists. Apparently it is not the same as courage, because many people who are brave in

facing danger totally lack this courage in their creative ability. Someone has said that confidence is the intersecting point of religion and intelligence. Whatever it may exactly be, it is that indefinable but all-important "something," at any rate, which makes the world progress. It is this confidence that creates cities, builds railroads, develops water power, and makes civilization. The man who has a desire to produce and a proper fund of confidence in his ability to fulfill this desire is the man who succeeds. The man, however, who lacks this confidence should acquire it. He may read every book ever published on success and learn all its technique, and it will do him little good unless he has the desire to produce and confidence in his heart that he can produce.

WHEN MASS PRODUCTION STARTED

Until a hundred years ago there was no such thing as manufacturing, in the present sense of the term. Production of all kinds was carried on along simple lines by individuals. There were no big farms, few contractors and builders, no factories whatsoever. Each family was a unit by itself, raising its own food, building its own shack, and making its own clothing. There was no economic reason why factories should be established because all work was done by hand and articles could be made as cheaply by hand in the home as they could be made by hand in factories. Thus, the kind of men endowed with great confidence in themselves who lived centuries ago, instead of becoming manufacturers, merchants, or bankers, built themselves castles and became lords or princes of a certain region over which they assumed control. This was the beginning of the feudal system. The castles which tourists go to see in Europe would to-day have been great factories or industrial centers if the feudal lords of these castles were living now. These

old fellows missed a lot in the way of education and opportunity which we have to-day, but they had a confidence in themselves which inspired confidence in others and automatically made great leaders of them. The typical captains of industry to-day would have been feudal lords had they lived a few centuries ago. The feudal lords who built castles along the Rhine would have raised great steel plants, textile mills, and shoe factories, if they were alive now. Leaders there have always been, and those who have possessed this "something" have always led; but there was no industrial opportunity for the exercise of this leadership until a great event happened about one hundred years ago.

I refer to the day when that chap named Watts, in England, noticed that the cover was rising up on his mother's tea kettle! Upon examination he found it was the gray cloud pent up in the tea kettle that forced the cover up. This man showed two great qualities, imagination and confidence. Imagination is the great fertilizer of confidence; it helps confidence to grow. Then and there this young man's imagination began to play with that gray cloud and that mother's tea kettle, and with that thought of pent up power and his fund of confidence to carry that thought into action modern industry was born with the first steam engine which was built with a piston instead of a tea kettle cover to be lifted

It was a very crude engine at first, and other men are still finding ways to improve it. The fundamental principle, however, of the most modern steam engine to-day is the same as that embodied in the first one ever constructed, over a hundred years ago. With this steam engine to work with, it was only a short step to the factory system of to-day.

The guilds which had gradually been growing up to do coöperatively what had heretofore been done at home,

but still by hand, received their death blow from the introduction of steam power. The steam engine revolutionized manufacturing methods a century ago as the automobile has changed transportation methods for our world. When certain men saw what the steam engine could do, they knew immediately that here was an industrial opportunity to use confidence and ability to inspire confidence in others, which had heretofore been confined to politics and agriculture. These men became the first modern captains of industry. Their rise was inevitable, given the simple fact that with a steam engine it is possible to hook a large number of looms together and make things in factories much more cheaply than in the small units made by hand. Thus the steam engine gave an opportunity for a career of leadership in industry which heretofore had offered itself only in politics. From that day to this the men with a desire to produce and a confidence that they can produce have spent their energies primarily in production, and this has made them the great captains of industry of modern times.

HOW MEN BECOME SUCCESSFUL

There is nothing to the idea that one must have a college diploma, capital, or a "pull" to succeed in business to-day. This is purely an excuse resorted to by the unfit. Practically every great and successful industry was born in a cellar or garret. The great majority of our captains of industry did not have the opportunities which you, my reader, have to-day. If you do not succeed as well as they, it will be because you do not have the desire to produce and the confidence that you can and will produce in the degree that these men possessed them. It is true that men make industries; but it is also true that the intangible qualities like integrity, imagination, and, most of all, confidence, make men. Harness these intangible

qualities with the tools of industry and cities spring up, railroads stretch across the plains, ships ply the seas, and the wheels of industry hum. Moreover, statistics show that only about two percent of our people now qualify along these lines. If this is so, just think what it would mean if this two percent could be increased to even four percent! It would mean no more nor less than that we would all have twice what we have to-day.

Henry Ford, Thomas Edison, and Harvey Firestone were once asked how manufacturers become successful and I want to tell you what they said, because their answers may give you the key to a successful career. Henry Ford said: "The way for a young man to become a great captain of industry is to make a product cheaper than anyone else can make it, and to sell this product cheaper than anyone else sells it." Surely Mr. Ford has exemplified this counsel in his own life. He has never attempted to build up a monopoly, nor to protect himself with patents, nor to get public favors. He has just tried to do one simple thing, namely, to make a car that the public would keep on buying, sell it cheaper than anyone else can sell it, and to keep on reducing the price of this car just as rapidly as he can regardless of the lack of immediate competition. Where the average manufacturer tries to get as much for his product as the traffic will bear, Mr. Ford adopts just the opposite principle of making voluntary successive reductions in his price as fast as possible.

When Mr. Edison was asked what a young man should do to become a great captain of industry, he replied: "Make something different from everybody else. Blaze a new trail. Give the world something that it never had before." I remember well when Mr. Edison said this to me. It was about twelve o'clock at night in his home, when we were talking over the qualities which make men

successful, and especially this confidence which I believe to be the basis of his own success. He believes that nothing is impossible, and it is that indomitable confidence which has enabled him to discover new processes, invent new products, and accomplish things people have believed for hundreds of years were impossible. As Mr. Edison talked on with me, the one thing that seemed to trouble him was that he could not get enough young men to help him carry on. The young men of to-day, he said, seem to lack a desire to produce something different and the confidence that they can do original things. They seem to think that there is nothing new to discover, while the truth is, he said, "We have not yet scratched the surface."

When Mr. Firestone, the great tire manufacturer, was asked how a young man can become a great manufacturer, he replied: "Make a product better than anyone else. Forget yourself and think of your customer. Put yourself in your customer's place. In helping your customer, you will help yourself. Just as soon as the world knows that you have the best product in your line, your future is assured."

RECENT CHANGES IN MANUFACTURING AIMS

In the pioneer days of modern industry, the first thing to which manufacturers devoted their energy was to get together a number of workers and supply them all power produced by a steam engine to replace hand and foot power. Considering the fact that since the beginning of the world, with the exception of small scale use of water, all products have been made by hand or foot power, this one job gave our first captains of industry enough to do. It took a great many years to accustom these hand workers to the new method, supply them with cheap power, and get our modern industrial system really on its feet. In other words, the first task was one of organiza-

tion, and this task of coördination was completed only with the ending of the last century. It was not until recent years, therefore, that manufacturers were compelled to think much along the line of making products cheaper, or different, or better than their competitors made them. All their energies were keyed up to get out the goods in ever larger quantities, irrespective of price, kind, or quality. In spite of this struggle to produce faster, there was no standardization of products. Every manufacturer used a different method, packed his goods a different way, and in many cases his tool or machine could not be used effectively in conjunction with other makes of tools or machines. The waste, which was enormous, was not fully realized until the World War.

I remember walking down 16th Street, in Washington, one morning in the spring of 1918, with Bernard M. Baruch, chairman of the War Industries Board, which had control of all American industries during the World War. He began to talk of the tremendous manufacturing waste due to this lack of standardization and of coöperation between manufacturers of different articles generally used in conjunction. I was astonished when he told me of the numerous patterns or models that are manufactured in different lines. For instance, take a simple thing like a quart measure. Now a quart measure is a quart, and yet there were thousands of different patterns of quart measures! There may be good reasons for a few different styles, but not for a thousand, surely not for more than fifteen or twenty. The War Industries Board did much to cut down the number of these different styles and patterns by standardizing a selected few in many instances. As methods of manufacture and the patterns of the products made become standardized, production efficiency is creased, prices can be reduced, and the quality of the merchandise improved. The Depart-

ment of Commerce in Washington, under Secretary Hoover, did a large amount of good work along these lines of drawing up sound specifications for all sorts of materials and ingredients.

To succeed in business to-day men should seek out the best processes, specify the best formulas for their materials, and standardize their product in accord with the widest demand. Many manufacturers fail because they try to make too many different patterns of the same article, or keep on making their product in the way that they are used to, when it has ceased to be the most efficient. Many merchants fail because they stick to old style goods and old style methods. Truly, just as there is only one multiplication table, so there is only one best method of making and selling every product. Often the reason that nineteen business men find it a struggle to get along, to every one who makes a success, is that the nineteen are content to work along inefficient lines and either fail to ascertain or to adopt the best methods. During the days before the World War, when demand for goods exceeded the supply, any old method of manufacturing or selling could get by. To-day, however, with our manufacturing capacity greatly in excess of the needs of our people, every man must be on his toes to keep pace with efficient methods. Only in this way will he succeed in selling goods of the best quality at the lowest prices.

WHERE THE MONEY IS

Once in a talk with the late J. Pierpont Morgan I asked him why he had devoted his energies to building and financing railroads and public utilities, rather than mills and factories. He replied somewhat as follows:

“Railroads have a ‘repeat’ business which constantly accumulates. One man may ride on the railroad only twice a year, another twice a month, and another twice a

day. But railroads build up a clientele of riders which constantly increases. Moreover, railroads are not subjected to the competition to which industrial companies are."

Of course, this was before the days of the vogue of the automobile. With all Mr. Morgan's foresight, he did not anticipate the arrival on the scene of the motor bus and aeroplane. The principle emphasized by him, however, is very important. In the course of the same conversation he also remarked that if he were a younger man he knew of a few industrials that he might be tempted to organize. He mentioned bread, dairy products, oil distribution, and a few other similar commodities which people buy daily. At that time there were no big baking corporations in existence, neither were there any large milk distributing companies. Every neighborhood had its little bakery, and every city a host of small milk dealers. To-day the prophecies of Mr. Morgan are coming true, for the production and distribution of bread, dairy products, and the other commodities he named are now done by large corporations. The point that I wish to emphasize is brought out very plainly in this statement of Mr. Morgan:

"If I ever go into manufacturing, it will be to manufacture something which the same person needs to buy daily, weekly, or monthly. I would never go into manufacturing furniture, for instance, which no one buys except once in a great while. Even necessities do not interest me. Cradles and coffins are both necessities, but I never knew a man to get rich manufacturing either. You see that cradles and coffins, although necessities, do not come under the heading of 'repeat' products! These repeat products are the only kind that I would be interested in making in a big way, excepting products like steel, where the vastness of the capital required provides

a natural monopoly. Although there are opportunities in every line, and in every community, for men with confidence and a desire to be of service, yet the most inviting of them are to be found in financing and merchandising articles which come under the head of repeat products. The manufacture and sale of these articles offer the best openings to young men to-day. Let them get employment if possible in concerns which manufacture these repeat products. The same principle is the basis of the tremendous success of the chain store."

In a talk with Irving T. Bush, then president of the New York Chamber of Commerce and the builder of the great Bush Terminals in New York, he stated it to be his belief that mass production offers the greatest opportunity to young men to-day. Of course, this is only carrying the idea of standardization out a little farther than Mr. Baruch contemplated in his war time regulation of industry. Mr. Bush believes that American industry will always be subject to keen competition from those various parts of the world where labor is cheap, and that manufacturers who make a large variety of patterns and use a large percentage of hand labor will always be obliged to struggle hard against this foreign competition. He believes, however, that men who strive to standardize, making one pattern of a thing in great quantities, have little to fear from foreign competition. Edward A. Filene, the great Boston merchant, in his new book, *The Way Out*, also emphasizes this same point. Let me interject, by the way, that when in conversation with Irving Bush, Edward Filene, and every other big business man, the one thing in them that stands out is their confidence. Moreover, this confidence of which they are full inspires a like confidence in others, and automatically they become great leaders.

CONCENTRATE ON ONE THING

All of the foregoing means that the man who wishes to succeed in business should concentrate on one article or form of service and aim to make or do that one thing better or cheaper than anyone else can make or do it. This automatically ends in mass production. The trouble with most young men is that they are lacking in balance. For success in business one must have both the ability to concentrate and the ability to grow enthusiastic. If a chap is all concentration but lacking in the power of enthusiasm, he may make a scientist but never a captain of industry. If a man is all enthusiasm but lacks the ability to concentrate, he is a mere weather vane. Many men fail to-day because they do not maintain a proper balance between these two traits. They concentrate for a little while on one thing, then grow enthusiastic over something else, and the job which they first started is forgotten. This lack of perseverance inevitably leads to failure. Hence I urge all my readers to select some article or form of service to make or to do, and to concentrate wholly and with enthusiasm on that one thing.

Try to make or do some one thing better than anyone else can make or do it, or cheaper than anyone else can make or do it. Mind you, I do not say better and cheaper, but rather better *or* cheaper. It is an absolute impossibility to make many things both better and cheaper, but it is quite within the range of accomplishment to take the lead in one of these two lines. I care not what you select to do, there is a fortune awaiting you if you will do it better or cheaper than anyone else. In order to take title to this fortune, however, you must concentrate on some one work or product, standardizing your methods, your output, and your sales. Moreover,

this advice applies equally well to professional men, such as lawyers and doctors.

For a man to succeed to-day he must not only concentrate his business on some one product, but he must also concentrate himself on his business. Life is short and time is fleeting. Do not get sewed up in outside affairs. Do not join everything that offers to take you into membership. Do not spread out too thin. I believe in coöperation, and clubs have their uses, but be content with one. If you join a dozen and one organizations, you will soon find yourself spending too much time attending luncheons, committee meetings, and the like, and perforce neglecting your own business. Business to-day is largely a form of warfare, and one must follow St. Paul's policy which is still good after two thousand years: "This one thing I do."

If I were to live my life over again, I would even decline directorships of banks and in corporations outside of my own. We are tempted by these honors and succumb, but they all detract from the fullest attention to business and thus reduce our efficiency. I have never yet seen a successful business which was really run by its board of directors. The most successful banks, factories, and stores are controlled by a single master mind, who concentrates his personal resources on that one job. This is what makes it a success. Moreover, these banks, factories, and stores often begin to decline if this man, tempted by the flattery of outside offers, accept positions in outside institutions. Inevitably these other engagements distract him from his own work.

WHAT TO MANUFACTURE

Mr. Simmons, the great hardware manufacturer, was once asked by a young man to name the products which

offer the greatest opportunities to a manufacturer. He replied somewhat as follows:

"I don't think it makes so very much difference what a man manufactures so long as it is something useful. There seem to be opportunities in every line, and some one man seems to be making a fortune in every line. The missing factor lies not so much with the line as with the man. Every man is living on an acre of diamonds. Your opportunity probably lies in the line in which you are now engaged and in the city in which you now live."

My own experience gained from analyzing businesses during the past thirty years confirms this statement of Mr. Simmons. No one needs to leave his own town really to become a captain of industry. You do not need to quit the business you are now in to win success. It simply is not true that you need a lot of other things which people tell you that you need. If you have the water and a pair of arms, all you need is the confidence to swim, and a swimmer you will become. It is the same with business. It does not make much difference what line you take up or are in provided that you are confident that you can and will do some one thing cheaper or better than anyone else in your community. It is much more sensible, I repeat, to continue at the line that you are in rather than to change and start over again in some other line about which you will, of course, know little or nothing. My father used to say, "Roger, if you can't beat a man at your own game, you certainly can't beat him at his"; and years of experience have shown me that my father was right.

AN IMPORTANT QUESTION

"Is the article which I am manufacturing or selling, or is the work I am doing, tending to make people healthier, happier, or more prosperous?"

If your honest answer is "Yes," then you are in a worthy line of business and should stay in it. But if what you are doing does not satisfy one of these three requirements, then, whether you want to or not, you should change into some other line. In order to succeed you must be enthusiastic over the part in keeping up the world which is to bring you that success. This means that your occupation must be one into which you can put your whole heart and strength and soul. It means that the work you are in should be of such a nature that the harder you push away at your plans for its expansion the better off the world is. This line of thought inspires executives with interest, salesmen with enthusiasm, and workmen with a sense of responsibility. Furthermore, these three things are the solid foundation underneath every enduring success. Sometimes I think that the confidence on which I lay such stress is largely a product of knowing that we are doing something worth while.

A great need to-day is that more religion be put into American business and more business into American religion. I have met many captains of industry who are not interested in theology and do not attend church; but I have never yet met one who is not at heart a religious man, nor one who does not give the credit for his success to a God-fearing parent.

GETTING ON WITH LABOR

A successful manufacturer or merchant must be able to get on with his employees. A natural retort to that statement is to call attention to the fact that great manufacturing companies have strikes and labor troubles. This is true. A study of the situation, however, will show that these companies are not now being operated by the real captains of industry who created them. These companies that have labor troubles are the ones now being operated

by boards of directors and traveling on the momentum created by some captain of industry who has since passed away. The founder of the business had no labor troubles. To be sure, he did not put numbers on his men. He knew them all by their first names. He was well acquainted with their strong points and their weak points, their hopes and ambitions, their troubles and their pleasures. He knew things which counted about their home lives and whether their wives were assets or liabilities, and the condition of the family pocketbook. Along with this knowledge he had the confidence of his men. They would follow him anywhere, just as a loyal army will follow its general.

The manufacturer, or merchant, or professional man who lacks the confidence of his employees will never get very far. He will constantly be handicapped by a tremendous turnover among his employees. Big labor turnover means big expense. Big expense puts him at a disadvantage with his competitors. It is hard enough with employer and wage worker pulling together to make a success, but where friction is constant success is almost impossible. Hence, if you cannot get on with other people, and especially with those who work for you, be content to work for others. The importance of this diplomatic skill was first brought home to me in a talk with the late William L. Douglas, the first great captain of industry in the shoe business. While other manufacturers were in constant conflict with their men, in the way of strikes and other difficulties, the great Douglas factory in Brockton, Massachusetts, was always open and working. Its employees had confidence enough in him not only to work for him at his own wage, but also to turn over to him their savings. His ability to handle men and inspire them with confidence in him was the basis of his success.

In securing standing and influence with labor a young man has some advantage over an older man. Young men know the men in question as their associates already; they get acquainted with them through themselves participating in the sports and social events of everyday life. When I was young I knew all with whom I worked by their first names. Unfortunately, those happy and efficient days are over. Now I must have my employment manager. Similarly, we had no rules in the old days, and industry always shows itself more efficient without rules than with rules, strange as this may seem. Then I had time for personal talks with all my employees, and in consequence I had confidence in them and they had confidence in me. If you will sit down and talk out any matter with almost any person, you and he will come to a satisfactory understanding. Now I am in the same boat with large manufacturers. The great number of employees we now have and various extra outside interests fail to leave me sufficient time for those personal contacts which were common even a few years ago. Yet just those personal contacts laid the foundation for an enduringly successful business. Unless those personal contacts can be reëstablished in some way between the management and employees, young competitors will spring up who will keep in close touch with their wage workers, and make a big success. Therefore, I earnestly urge every young man who is thinking of "going in for himself" to analyze himself searchingly in this respect. Make sure that you are a natural leader and that you have the gifts required to win the confidence of your employees, as well as that of your creditors and customers.

Conclusions

(1) By analyzing ourselves to ascertain whether we
We can increase our financial reserves:

are best suited to succeed in (a) agriculture, (b) engineering, (c) manufacturing, (d) selling, or (e) one of the professions.

(2) By selecting a business or profession which profits by the "repeat" feature.

(3) By manufacturing, selling, or doing only things worth while, so that we can become enthusiastic over our own part in the work of keeping the world going.

(4) By concentrating on one line of work.

(5) By working closely with your associates.

CHAPTER II

THRIFT PROBLEMS

Is thrift a sin? Should thrift be encouraged or discouraged?

Should Christians accept interest?

What is the greatest factor in acquiring wealth?

Should thrift be commended? Instinctively many feel the right answer to be that saving is a virtue and that spending is a sin. Yet Jesus plainly taught that it is very foolish to worry about the morrow and that it is much more important to lay up treasure in heaven than on earth. What should the Christian procedure be along these lines? For every Christian should have a definite financial policy and conscientiously follow it.

In an address to his disciples, recorded in Matthew vi. 24-34, Jesus expresses his opinions of the customs of getting and spending prevalent in his days. Scarcely anybody, if we are to take his words, was on the right track. The Greeks and Romans were consumed with greed for gain and with a craving for indulgences. It was the custom to make vast hoards of wealth and then to indulge in extravagant and sinful show. In fact, the Roman Empire was then far gone on its way to the crash which overtook it eventually. Even the Jews had lost sight of the teaching of Moses and were extortionate and grasping. No one then thought of putting money to use as capital for productive purposes.

Hence the outcry of Jesus against "mammon" (vulgar riches) was, after all, very natural. To-day there is a

similar saddening trend toward vulgar riches and indulgence in jazz and thrills which, if continued, can effect the destruction of our nation as it did the nations of antiquity. The things singled out for rebuke in this passage were the sins of that age, namely, "What shall we eat?" (gluttony), "What shall we drink?" (wine-bibbing), "What shall we wear?" (vulgar display). The things which are most apt to engross all but the true Christian are the stomach, physical appearance, the lust of the flesh, and the pride of life. We may be sure that Jesus did not criticize the accumulation of money for capital purposes, because the practice of so using money did not then exist.

Jesus cautioned his hearers that, in giving up greed, they need not give way to worry over coming to want. He told them not to forget God and His loving providence. Said he: "You did not worry as a boy about growing in stature or growing to manhood in other respects, which were things over which you had no control whatever, so why worry and make yourself sick about such lesser things as food and clothes over which you are permitted to exercise some small measure of control?"

"Property," he said, "will not save you from many forms of want. Wealth never brings a tenth of the satisfactions which your nature so craves. Seek to make your life useful and helpful to the world. Seek first the kingdom of God and its righteousness and all these (temporal and necessary) things shall be added unto you." The Lord will make our crops grow, our commerce successful, and help in all our business and finances if we do our part and stop worrying. To be anxiously careful is a sin, and to set our heart on riches for riches' sake is a crime. It is the false expectations of what money can do that go with the love of money which make it the root of all evil, and not money itself.

It is the old law of service which Jesus is preparing a

man to practice in recommending him not to worry over his own bread and butter. Service brings heaping rewards. It is bound to! John Wesley said it was noticeable that all the people who became real Christians began at once to improve their position in the social scale. This law is inevitable in its operations. Such people will always get on. They are bound to have money to use for the benefit of humanity. Carver's book, *The Religion Worth Having*, has some good things to say on this thrift problem. Jesus brought no argument to bear against the "productive life" or against thrift. He favored it. Note the parable of the talents and its commendation of the efficient producer. He was continually putting the stamp of his endorsement on "reaping," "sowing," "gathering," and "getting." So Carver says:

The average man wrongly argues thus: we produce in order that we may consume, though our consumption may be gross or refined, may consist in filling our bellies, or in loafing and inviting our souls. The end of all industry is the enjoyment of the fruits of it. If products increase sufficiently, it appears ridiculous that we should not indulge ourselves in some way or another. "What is wealth for but to be enjoyed?" is asked as though it admitted of but one answer. "If we have more energy than is necessary to sustain life, why should not we burn up our surplus energy in eating and drinking, in art, literature, or religion, according as our interests are fleshly or neurotic?" To such a mind it is inconceivable that the end of production might be further production, that we should consume in order that we might produce, that if we have more energy than is necessary to sustain life the surplus should be used for further productive achievement, for a further conquest of the forces of nature, and an extension of our dominion over the world. The latter is the work-bench philosophy of life, and it is in competition with the pig-trough philosophy.

Also:

To enrich oneself by producing what the community needs does not impoverish, but enriches the community. The more individuals there are who get rich by this method, the richer all get and the better it is for the community as a whole. The more millionaires there are, the better off the rest of the people are, provided every millionaire has produced his millions by adding to the total wealth of the community, and continues to use his accumulations as tools for further production rather than for personal consumption or unproductive gratification.

Jesus did not condemn the "rich fool" for raising crops or amassing wealth, but for hoarding them for his own indulgence. "I will pull down my barns and build greater; I will say to my soul, thou hast much goods laid up for many years. *Take thine ease, etc.*" Every true Christian should earn as much as he can, save as much as he can, in order to give as much as he can. If he does not seek to earn and save, he is as recreant to his trust as if he does not serve; indeed, he should put his savings to work and not dig a hole in the ground and bury them, as was the custom of the Orientals of our Lord's time. In order that we may give and serve wholesale, the Christian should have no anxious care or worry about his own to-morrow. He will not let them disturb his happiness in the life of service to God and humanity. Having obeyed the immutable laws of God for a full and satisfying life, all the necessary material things will be added unto him.

WHAT IS USURY?

In view of the claims made by certain socialists and communists that the acceptance of interest is usury and thus is wrong, a discussion of this problem is now in order. So far as the Old Testament is concerned, debt seems to have originated always from some misfortune,

like the failure of crops or illness. Men borrowed because they were poor. To charge them interest, under such circumstances, was regarded as usury and as wicked as any other form of oppression, unless the borrower was a Gentile. An Israelite or a Jew was permitted and apparently even encouraged to charge a Gentile all the interest "the traffic would bear." (See Ex. xxii. 24, 25; Deut. xxiii. 19, 26; Lev. xxv. 36, 37; Ps. xv. 5; Prov. xxviii. 8; Ezek. xviii. 8-17; Neh. v.) Between Jews themselves loans were generally regarded as expressions of charity to tide over some emergency, and to charge interest on such loans was wrong.

THE POLICY OF JESUS TOWARD LOANS

In Jesus' time borrowing, not so much of the commercial type as of the loose and personal kind between friend and friend, was doubtless frequent. Jesus always replied, "Who made me a judge or divider over you?" when asked to make decisions that no man can rightly make for any other. They were evidently to be governed by the general principles he gave elsewhere, such as those he enunciated in regard to mammon worship and brotherly kindness. But it was not his method to lay down definite rules for the regulation of conduct, as, for instance, the hundreds of specific things which the Pharisees declared might not be done on the Sabbath. His way was to inculcate a Sabbath-keeping principle, inspire a certain spirit of devotion to it, and leave people where God leaves them, i.e. to make their own application of this principle to the concrete situations encountered by them. Usury, as an economic and commercial factor, he did not deal with at all. There were no such cases for anyone to decide. The passage which in the Authorized Version reads "lend, hoping for nothing again" (Luke vii, 35), means really as in the Revised Version "never despairing," i.e. either

of the hope for recompense from God the requiter; or possibly, from the most unpromising borrower, if another reading is adopted, "despairing of no one."

The early church, however, adopted the reading of the above passage in the Authorized Version and treated it as a literal prohibition of interest. It declared that an extra return upon a loan beyond the principal was contrary to divine law and so rendered a person liable to excommunication. Of course, this prevented the mercantile use of capital by pious Christians, but since this canon law did not serve as an interdict to Jews they were able to carry on the money trade without penalty. Christian rulers had to have big sums of money often for their undertakings, and the Jews came to be the great financial lenders of the Middle Ages with whom they were forced to negotiate for it.

MODERN CONDITIONS

In trying to find out what Jesus would advise to-day in regard to investing funds, we may be sure that he would supply no means of escape from the necessity of doing one's own thinking, applying for oneself the general principle of conserving to serve, for which he stood. He was not a banker; but bankers are men, and his principles of successful living are applicable to them as much as to men in other stations of life. The spirit which he himself manifested and the temper of living which he tried to create in others by his opinions are perfectly clear. How a man is to invest successfully the property that he is to work for and save, is to be governed entirely by the prior question of how he is to invest his life successfully. This leaves room for great latitude of experimentation as to the way in which that principle is to work itself out under conditions like our own, which are so totally different from those amid which Jesus lived. No one knows just what Jesus would

do if he were here to-day. We only know that he would put success in living first and take it for granted that success in getting would follow. Here, as in so many other cases, it is a question of priority of values; of putting higher human interests above the possession of things for the sake of possession; of being supremely concerned about the kingdom of God, even when it seems to mean a sacrifice of opportunity to accumulate a large fortune.

These two facts, therefore, are self-evident:

(1) That Jesus apparently felt, as the Jews did, that it is not good social living to take advantage of another's misfortune; in other words, that it is a mistake to capitalize misfortune in a commercial way.

(2) That no one came to Jesus to settle any question of loaning money for construction or investment purposes. Surely there is a great difference between the man who asks for a loan to keep from cold or hunger and the man who asks for a loan to use in business with which to make more money.

USURY VERSUS INTEREST

The conclusion seems to be that the practice of "usury" referred to in the Bible is totally different from the practice of "interest" in modern business. To take commercial advantage of another's misfortune is as wrong as it ever was; while to put one's money to work is as great a duty as to work oneself. On the other hand, even though Jesus did not have this specific problem to face, there is no doubt that his fundamental principles apply to business loans as well as to other acts. Surely we should consider the use to which our money is to be put and should insist that our loan be used for a good purpose. Furthermore, we should do by the borrower as we would expect to be done by if conditions were reversed.

THE RAISING OF CAPITAL

If borrowing is questionable, how then can a young man secure capital? I have spoken about the need of confidence generally as the solid basis of success. Let me here add a word as to the importance of confidence to a man in coping with his finances and his customers. A man should not borrow capital in order to build a business. It is, all right, however, to borrow money to finance bills receivable, shipments, and other liquid requirements. Credit is legitimate, and every man, to succeed, must have credit. There is, however, a great difference between borrowing money and establishing credit. Hence, I advise young men not to get into debt for capital purposes, and, above all, never to endorse paper. When you get into debt for capital purposes or endorse notes, you at once lose the confidence of the banks and the financial interest of your community. Never, under any conditions, endorse a note, and avoid, if possible, the borrowing of money for fixed and non-liquid purposes.

If you need additional capital for your business, sell preferred stock to local people or your own employees, keeping the common stock or at least fifty-one percent of it for yourself. All one needs to get capital is to possess the confidence of those who have money. Every community contains men and women who are looking for investments, and if people have confidence in you, you can readily get all the capital you wish. Hence, I assure you that thrift and confidence are worth as much as money, because these can obtain for a man all the money he requires. Moreover, it does not require money to be thrifty and establish confidence. Any reader of this book, by following a few simple rules, can learn how to be thrifty and establish a confidence which will give him all

the money and all the capital he needs in order to create a business. I am absolutely sure of this and would not say it if I were not.

Confidence and Interest

1. Money is not the basis of wealth.
2. Friends are not the basis of wealth.
3. Education is not the basis of wealth.
4. Even health is not the basis of wealth.
5. The basis of wealth is thrift and credit.
6. Confidence is the basis of credit.
7. Confidence in God is of primary importance.
8. Confidence in oneself is faith in action.
9. We must so act that others will have confidence in us.
10. Confidence begets confidence. Wealth flows to the man in whom the community has the greatest confidence.

Conditions in Which Wealth Grows

1. Industry is the required soil.
2. Honesty is the required moisture.
3. Knowledge is the required sunshine.
4. Vision is the required fertilizer.
5. Patience is the required cultivation.
6. Interest is the fruit.
7. Interest is a gold mine. Interest is also a great magnet.
8. Confidence means everything in business.
9. Interest brings security in old age.
10. Confidence and interest are what you need; confidence to carry you through to-day and interest to take care of you to-morrow. Besides, thrift is always worth while; waste is always a sin. If you invest it wisely, the money which you save will rapidly increase; while if you simply do not spend it, it will keep you out of the poor-house.

Conclusions

We can increase our financial reserves:

(1) By systematically saving money to create a financial reserve.

(2) By looking at all questions of expenditure in the light of investments and avoiding useless expense or waste.

(3) By loaning money only for creative purposes and at a reasonable rate of interest.

(4) By remembering that the individuals and nations which produce and save the most will win in the end.

(5) By developing confidence; confidence in oneself, and by so living as to win the confidence of others.

CHAPTER III

CREDIT PROBLEMS

Have you satisfactory bank connections?

How can such be secured?

To establish a bank credit a man should begin early in life, but it is never too late to start. Any man who has not established such a credit is greatly handicapped. As bank accounts are the best means of creating such a credit, every youth should open a bank account just as early in life as possible. To buy even a single share of stock before opening and maintaining two bank accounts is a vital mistake. Some people think that if they own property they can readily obtain a loan from a bank whether or not they have been a customer of that bank. This is a mistaken idea.

BANK CREDIT A GREAT SAFEGUARD

When money is abnormally plentiful, a man may be able to borrow on security from some bank of which he is not a regular depositor, but that would be an exception. Moreover, at such times a man does not usually need to borrow, because when money is cheap either customers are paying their bills promptly or else business is so depressed that there would be little object in borrowing. The average man is most anxious to borrow when rates are high and banks have little or no money to lend. Then banks limit their loans to customers and, furthermore, loan first to those who have been the longest and most

reliable customers. Therefore, every young man should be urged to use his very first savings for the establishment of a savings account, and then to open a checking account before buying a share of stock or any other form of property.

Credit to a large extent is another name for "favorable acquaintance." The depositor who calls at the bank only once a year has not such good "credit" as the one who calls each month. Better still, the young man who is paid weekly should call once a week and deposit his salary in his checking account at his local bank. While depositing his salary, he should speak a pleasant word to the teller and aim to acquire gradually the goodwill and friendship of the officers and directors. Once a month, or once a quarter, whenever an interest date comes round in the savings bank, he should withdraw from his checking account (upon which he is probably not receiving interest) such a portion as he may elect to deposit in his other account at his savings bank. This puts him in position to call at the commercial bank once a week, and at the savings bank once a quarter or once a month, and thus gradually to acquire the acquaintance and goodwill of both institutions, which means CREDIT.

A man, however, must not be content with simply opening these two accounts as early as possible and continuing systematically to make deposits therein, but he must build up these accounts to a size that will make them worth while to the banks. The average depositor fails to realize that many accounts show the banks a distinct loss, and the only reason why the bank does not refuse them is because the officers hope that some day they will become large enough to be profitable. Many of the best banks are now establishing a service charge of one dollar per month for unprofitable accounts which all small depositors should be glad to pay, for it is a reasonable charge.

Although a bank will not refuse a small account, yet a young man cannot expect to acquire much of a credit standing as a basis upon which some day to borrow, unless his account is profitable. Therefore, it is good business for all depositors to carry good accounts. Do not be stingy with a bank. Remember that some day it may be your best friend. If you wish to use the bank later, allow it to make money on your business now.

Be broad-gauged about this thing and do not sharpen the pencil too fine. Remember that a penny can be held so near the eye that it will shut from view all the rest of the world. Bear in mind how the farmer must spend money on seed and dressing; how the physician must spend years on study and practice. Remember that credit cannot be obtained quickly or for nothing, but, like everything else that is good, has its price. Good oaks take time to grow. So does good credit. Never blame a banker for not loaning you on first acquaintance.

PAY BILLS BY CHECK

There are other good reasons why every man should keep bank accounts. It is very advisable to pay bills by check. This not only acts as a safeguard against having to pay a bill twice, by providing an automatic receipt in the form of a canceled check, but it makes a good impression on any merchant to receive a check from a man. Its proof that this customer has a bank account aids a man indirectly to establish a credit with the merchants of his town. Bank accounts enable a person to get cash quickly, remit money safely, and give personal references. They serve a host of other purposes in addition to aiding in the establishment of a credit. Bankers can be very helpful in advising their customers concerning the purchase of securities and the extension of the credits which they are called on to give themselves. You need not ask

a bank whether an investment which you are investigating is good or not, but simply whether the bank would be willing to buy it itself or accept it as collateral for a loan. If not, better let it alone. Banks know the credit standing of all local people and can easily get reports for you on customers or people out of town. I do not know of any kind of a business concern which gives so much free and valuable service as the modern bank.

Bank accounts perform another valuable function, not so well understood, by helping to steady business conditions. When the public is in one of its wild scrambles for stocks, or lots, or certain commodities, that man really performs a great public service who liquidates his holdings in these possessions which are in such temporary demand and stores up the cash received in a bank. Those bankers, investors, and business men who are wise enough to build up cash reserves in this way during boom times can then step in when other people need the money and buy, thereby preventing what otherwise would sometimes be a great business débâcle. Moreover, such foresighted men will later receive a very handsome reward for so doing. In order, however, to be able to render this service when the smash comes, he must prepare for it in advance by paying up his own obligations in full and accumulating cash balances in the banks during good times, as Joseph did in Egypt during the days of the Pharaohs.

BANKS SERVE AS VITAL RESERVES

Of course, it takes much strength of character for a man to sell when people generally are "bullish," and to build up big bank balances when the banks can afford to pay only a very small rate of interest. This abstemiousness is made still more onerous by the fact that banks at such times are very willing to lend. The temptation when money rates are low, is not to pay up, but to borrow more.

Success in the financial world, however, comes, as elsewhere, from choosing the more difficult course and refusing to follow the crowd. This means that we should have the courage to liquidate and build up bank accounts while the public is "bullish," and equally it means the courage to buy when the conditions are reversed.

The man who is a borrower without collateral owes it to his bank to give it all his checking deposit. If a bank is to be depended upon to take care of a customer in an emergency, it likes to know that the customer can be depended upon not to borrow elsewhere and to give it his entire checking account. Banks are justified in taking this position. They can then keep informed as to just what business the customer is doing, and if he has a good business, a confidence is soon established which is very valuable to him. Next to character and health, the confidence of others in him is the greatest asset a man can have. It is even better backing than money because the man who has the confidence of his bankers can control not only his own money, but the money of others also.

The man who only has to borrow occasionally, and then on good collateral, and who uses bank accounts only as a form of investment, may do well, if he is building up large liquid reserves, to put his funds into more than one bank. This advice is not given from fear that any bank will fail, because depositors very seldom lose anything even when that occurs under our present splendid banking system. I really believe that bank accounts are the very safest forms of investment procurable. Yet the value of a bank account consists, as explained above, not merely in the safe care it takes of one's money, but the aid it can be in forming invaluable connections and points of contact. Hence, a man who has earned the confidence and friendship of two banks is like the man who does not put all his eggs in one basket.

The average business man thinks that a banker has an easy time, but such is not really the case. Not only must he be on the watch continually to avoid losses, but at the times when deposits are large he can only with difficulty loan money at all, as it is a borrower's market and interest rates are then low and relatively unprofitable. On the other hand, when loans are in demand and rates are high, he cannot get deposits in sufficient volume. Next to the preachers, doctors, and teachers in our communities, the bankers are the most useful men. Let us see that they are appreciated and let us forgive them for being "hard-boiled," for that is the only way in which they are able to protect what we put into their trust.

Conclusions

We can increase our financial reserves:

(1) By building up a checking and a savings bank account, by never overdrawing, and by coming out with larger balances each year.

(2) By visiting these two banks regularly and speaking to the officers in person during each call.

(3) By procuring a specially printed checkbook with one's name printed on each check, and by paying all bills with these checks.

(4) By becoming acquainted with the local bank directors for the purpose of understanding their troubles and problems.

(5) By promptly paying notes when due, avoiding all borrowing for capital purposes, and refusing to endorse.

CHAPTER IV

INSURANCE PROBLEMS

What kind of insurance is best for a man to buy?
Should one borrow on life insurance policies?

In the early days of the church, history seems to indicate that Jesus' followers adopted a form of communism. I do not know whether they did so in the belief that it was in accordance with the principles of his social teachings or because of an expectation of their own that in a few years or months he would return and no one would any longer have need of property. Many Biblical students are of the opinion that the disciples surely believed he would return during their lifetime and, if they did so believe, this pooling of their worldly goods pending his return would have been a very natural thing for them to do. Whatever their reason, the record clearly states that the early Palestinian Christians had all things in common.

Although the Romans tried various socialistic experiments, the English made the first successful attempts, the results of which are still part of our legacy from the past. One of these experiments was the sale in 1692 of annuities. The British Government at that time made an appropriation of \$5,000,000, and offered annuities to the people. Upon the payment of \$500, the Government agreed to pay the citizen, without distinction as to age, \$70 a year for the rest of his life. Naturally the young and healthy rushed to take advantage of it, greatly to the Government's loss. Curiously enough, no vital statistics or mortality tables existed, and no allowance was then

made for the very high number of years the annuity might have to be paid in some instances.

This experiment, however, led the way to the great life insurance business of to-day which, in its simplest form, perhaps comes the nearest to applied Christianity of any one great industry. I say this because, in the final analysis, insurance simply means that a large number of people band themselves together, agreeing each to pay a small annual charge to take care of the more unfortunate members of their company in case of death, accident, fire, etc. Originally insurance was sold only by governments, and later only by mutual companies. The first study of mortality was made from 1693 to 1703 by Halley, and it was continued by Simpson in 1752 and Dodson a few years later. The work of these men led to the formation of the Equitable Society of London in 1762. This was the first society to use mortality tables and charge different rates for different ages. This new basis was not only more businesslike but also more Christian. From that time on the business developed slowly along both the mutual and the stock company lines; but all these attempts to develop insurance were the work of earnest Christian people desirous of helping the poor and needy. It may safely be said, therefore, that life insurance would certainly be approved by Jesus as a most practical and just means for a group of people to use in helping one another.

INSURANCE USES ARE MANY

Honest and competent insurance salesmen are real missionaries. They provide for old age, relieve suffering, forestall worry, take care of widows and orphans, educate children, support the disabled, and have a host of other good things to their credit. Were I a young man who for some reason could not engage in the work I now am in, I would sell life insurance. It is about the only

thing that I would feel justified in forcing on all I met; I would be so sure that some day they would thank me. This conviction compels me to embrace this opportunity of advising the reader to take out, not a life investment policy or a life gambling policy, but a life insurance policy, for every man, woman, and child should be insured. On the other hand, do not play the hog and overreach yourself and take on too much.

When I was a boy the chief form of life insurance sold was the whole life policy, payable in cash at death; but soon came the endowment policies, and now we have limited payment policies, single premium policies, combined life and endowment policies, joint family policies, educational fund policies, business insurance policies, group insurance policies, modified life and term policies, monthly income policies, policies with accidental death and disability benefits, and intermediate policies. All this complication means that selecting insurance has now become a profession and a man wanting insurance should go to an experienced and honest agent who will analyze his needs. The average man on a salary may, perhaps, best be suited with a twenty payment life; while the stock exchange gambler should take a single premium policy. Men in humble circumstances, who desire only protection, may take a monthly income policy to protect the mother, and a limited payment policy to assure the children an education; while a yet different form may be advisable to take care of installment purchases, a mortgage on the home and automobile, or to provide against accident. Men of means, on the other hand, may desire business insurance, inheritance tax insurance, bequest or payroll insurance. All of them have their uses and all these are worthy purposes; but what kind is best for a particular individual is a question requiring expert knowledge to decide.

INSURANCE BENEFITS HAVE GROWN FAST

No conservative insurance agent puts all his savings into life insurance, which shows that even insurance men do not consider it an exclusively best form of investment. Even life insurance men—like the rest of us—distribute their savings among real estate, bonds, and other securities. Yet they can honestly go on saying that life insurance is something which everyone should carry for many good reasons. As a means of forced saving it is especially advisable for those who lack self-control or who have families that are free spenders. For people of that stamp, life insurance is probably one of the best of all “investments.” It is also a good speculation because, if you die before reaching your natural age of expectancy, your estate gets a higher rate of interest than it could possibly get in any other way with equal security. For instance, a man 35 years old should naturally live, based on the average experience of millions of people, 31 years, 9 months, 10 days, and upon this expectancy the price of insurance to him is based. If this 35-year-old man lives to be 66 years old, he gets practically the same rate of interest that he would if he put his money in a savings bank at 4 per cent. To be sure, if he lives to be older than 66, he gets a lower rate of interest; but if he dies or gets killed before 66 he gets a higher rate, appreciably higher if he dies in the fifties or the forties.

Science, civic effort, and improved living conditions are all tending to prolong life, which works materially to the benefit of policy holders. This, added to the facts that insurance money is invested by the best of experts in finance and is under most careful supervision by the Government, makes it possible for the insurance companies to throw in some very attractive extras. Although no insurance company can beat the law of averages as to

mortality, risk, and interest rates, yet it can and does do much for the unfortunate minority who die before their time, especially for those who meet with accident. A man at 35, for instance, pays an average premium of around \$200 a year for a \$10,000 whole life policy, and if he dies at the end of the first year his estate gets \$10,000 on an investment of only \$200. If he cares to make a contract with the company that the payment of premiums shall end in twenty years and yet have the insurance remain in force for his entire life, the average net cash premiums would be only about \$250 a year. With a somewhat higher premium rate, not only will the payments stop at the end of twenty years, but the entire \$10,000 will be paid to the insured if he is alive, which will be in addition to the full insurance protection which he has had in the meantime. This form is called the twenty year endowment policy. A feature which many policies contain is a stated monthly income for life in case of permanent disability; and a fixed monthly income also, in the case of death, to the estate for a definite number of years.

BORROWING ON POLICIES

Life insurance policies, except term policies, have cash surrender, loan, and paid-up values; straight life, after being in force two years; endowments, after two years; and single premiums immediately. Of course, some people act foolishly when they have a spell of getting tired of paying premiums, and "cash in" or borrow on their policies to buy something which they are very much itching for although probably they do not really need it. Unless a policy is taken out for that sole purpose, it is usually a great mistake to borrow on it. The man who borrows on his life insurance policy is borrowing from his widow and children, and, if it is his only insurance

policy, he is doing very wrong. Policies which are taken out purely to build up a credit for an education or a start in business, and not for the family's protection, may rightly be used for collateral. In fact, this is a field for credit which has not begun to be appreciated. In such cases, however, the policies used for collateral with the bank or private parties should be *additional* policies taken out for that specific purpose. *Policies taken out to protect the family should be kept sacred, never allowed to lapse, and never borrowed upon except in cases of extreme necessity.*

The above should not be taken to mean that insurance companies should be used only to pay money into! Insurance companies are as anxious to loan their funds safely as to collect premiums. They will loan money to individuals the same as banks. Business men should feel as free to go to them for loans as to a bank. Some of these companies now make special proposals to both farmers and home builders to loan money on the partial payment plan. In certain sections of the West, insurance companies are keen competitors of the federal farm loan banks, the joint stock banks, the building and loan associations, and the coöperative banks. Therefore, when borrowing money to build, it is always wise to call in a life insurance agent and have him put you in touch with the individuals who handle the building loans of the companies which he represents. This is an additional reason why it is advisable to secure policies upon your life through an established and competent agent, for he can be as useful to his clients in securing funds as in helping them to select the right kind of insurance. Life insurance should no longer be looked upon as a mere "duty" which one owes to one's family. It is a great industry and the financial services which it is prepared to render should be capitalized and used on a business basis much more generally.

INSURANCE AND NATIONAL PROGRESS

Not only is life insurance a great boon to individuals, but through the immense sums in its care it has become a great factor in financing industry and national progress. Our railroad systems, factories, and public utilities raise the money they need largely from the insurance companies. The insurance companies were the greatest buyers of liberty bonds during the war and are now probably among the largest holders of our national debt. The money to develop the farms of the Central West and South has been largely obtained from the insurance companies. The first mortgage on nearly every large office building, hotel, or apartment house, is held by some insurance company. Now, as mentioned above, the more progressive companies are putting special arrangements in force for the loaning of money to build small homes. This means that paying money into an insurance company not only protects our family, and makes a fair investment with a very good gamble attached, but it renders a service in helping to build up the country's agriculture, railroads, cities, public utilities, and industries in general. Some of the companies are now establishing the excellent practice of loaning back to the people of each state an amount approximate to the premiums received from that particular state. To be sure, a very large amount of the necessary financing of national progress is also being done by banks, investment dealers, and other interests; but without the educational work and the systematic collection of small sums for which the insurance companies should receive credit, America would not have made the amazing progress which is a matter of record.

The tremendous factor which insurance companies have become in the investment field merits greater attention from bankers and large investors. Like the banks, these

insurance companies collect huge deposits, but, unlike the banks, they are in no fear of any contingency arising which will oblige them to pay back these sums on demand at any one time. Some of the companies are in a position to make long time loans conservatively that banks would not be justified in considering. Therefore, students of fundamental business and investment conditions should keep watch of the total annual figures published on insurance as well as similar figures on bank clearings, railroad earnings, foreign trade, and certain other important factors. This chapter has confined its discussion to life insurance, on the assumption that everyone so fully appreciates the importance of fire and other forms of insurance that nothing needs to be said thereon.

Conclusions

Hence, we can increase our financial reserves:

- (1) By taking the right amount of insurance, not too little or too much.
- (2) By taking the right kind of insurance according to our temperament, income, and needs.
- (3) By refusing to borrow on a policy which has not been taken out for that specific purpose.
- (4) By forming acquaintances with the most reliable insurance agents and winning their confidence.
- (5) By using fire and other forms of insurance when, where and if needed.

CHAPTER V

BUILDING AND LOAN PROBLEMS

Do you own a home?

What is the best method of paying for a home?

Next to a bank account and life insurance, home building is an issue of the greatest importance. The home is the basis of American life and it is the duty of all good citizens to encourage and protect it in every possible way. Hence, every man should be interested in building and loan associations. Few people realize the tremendous growth which this young child of our banking system has made during the past few years. In 1905 there were only 5,326 of these associations in existence, having resources of but \$646,700,000. In the following twenty years the number increased to 11,844, with resources of \$4,766,000,000, and this growth still continues at a rapid rate.

GOOD LOCAL MANAGEMENT

Building and loan associations, coöperative banks, and similar institutions have at the present time two distinct advantages. First, they are operated very economically, which keeps their expense ratio down. This is especially true of places and districts with only one such association. They have not felt driven by competition to expensive, high priced employees and other luxuries like so many commercial banks. Statistics show that their expenses per dollar of resources are only about one-half what a regular

commercial bank, with the same resources, is obliged to pay.

The second reason for their success is the exceptionally good local talent on their boards of directors, men who have been selected, not on account of their wealth or reputation, but because they showed a genuine interest in helping their fellow men to save money and to build and pay for homes. These men feel that the best way to make a good citizen is to have a man take title to his own home, for no man was ever known to hang the red flag of anarchy over a hearthstone that belonged to him. I do not mean by this that the directors of these small institutions are necessarily better men than the directors of the commercial banks, but that these building and loan associations, without capital stock on which dividends have to be earned, have not yet capitulated to the profit motive. Hence, their directors serve more in the spirit of the trustees of a church, college, hospital, or library. This feature will receive more and more appreciation in years to come.

Men are gradually learning that, after one has accumulated a reasonable amount of money, larger sums are only a care to them and a source not of protection, but of danger to their children. On the other hand, these same men know that to avoid worrying over trifles, and to avoid going to the devil, they must have something more to do. Hence, to-day the finest managerial talent can be secured to serve without pay on boards of charitable institutions, men of a stamp that huge salaries would not tempt. The directorates of most coöperative banks and mutual savings banks also come from the same class. In future years it will be still easier to get men of this type for such trustees; and corporations without capital stock will be organized for many purposes other than those mentioned above.

HOW THEY WORK

Building and loan associations and coöperative banks were really the originators of banking on the installment plan; that is, they were the first to apply the installment buying principle to banking and to building homes. The plan which they follow is to have a person regularly pay into the bank the same amount, from a dollar upward, every week. If you begin on the dollar a week basis, you can pay for five weeks in advance by paying five dollars and repeat every five weeks, but it will not do to pay in one dollar one week, five dollars the next, and two dollars the next, just as you may feel like doing. You definitely subscribe for one or more "shares," as they are called, on which you agree to bring or send to the bank a definite sum each week, this sum being proportioned to the number of shares for which you subscribe. After the required number of payments have been completed, you own a full paid share upon which you receive a rate of interest varying from five to six per cent, but always higher than commercial banks with capital stock can afford to pay. Hence, these banks which we are discussing both encourage systematic saving and pay their depositors an exceptionally high rate of interest without cutting into the margin of safety. As these banks carry practically no reserves, a depositor is virtually pledged not to draw out his money until his shares have matured. If you want to deposit your money where you can get it any time for any purpose, use a commercial bank, i.e. a national bank, state bank, or trust company.

A small depositor in a commercial bank is not entitled to expect that he will be able to borrow always from that bank, but the building and loan coöperative banks do give every depositor the right to borrow either to build or to buy a home. The money paid in by the newer depositors

is always being loaned to some of the older depositors. Hence every beginner is not only systematically saving the money deposited, on which he will get a good rate of interest, but he is automatically building up a credit also which will enable him later on to borrow in order to build or buy a home. After he becomes a borrower for this purpose, the depositor continues his systematic deposits which keep on reducing the loan, so that finally he owns his home free and clear. I did not refer to these banks in my previous chapter on bank accounts because I treated such bank accounts as reserves or reservoirs to be drawn upon in emergencies or to be used for establishing commercial credit and for becoming a man of affairs. You cannot draw checks on a building and loan or a coöperative bank, and they never loan money to buy merchandise, nor do they perform innumerable other services that a good commercial bank will perform. Building and loan associations and coöperative banks exist for three purposes only: first, to train people to save systematically; second, to help people to establish a credit for the building of a home; and third, to enable them to pay for such a home on the installment plan.

INVESTORS' SHARES NOW BEING SOLD

Up to the present time building and loan associations and coöperative banks have had little of interest to offer the business man or investor. Their dealings were only in small sums, and therefore they have not attracted those who do not wish to bother with systematic deposits of small amounts. Moreover, very few of these associations and banks would loan a contractor sufficient money to build a dozen houses; or, in fact, consent to become mixed up with speculative building in any form. Hence the business man has gone on dealing exclusively with the commercial banks. Recently, however, some of these

building and loan associations have begun to sell bonds or certificates, while the coöperative banks are selling investors' shares, or matured shares, as they are sometimes called.

In most states the banks can sell only a limited amount of their matured shares to one person—in some cases as low as two thousand dollars, and seldom over five thousand dollars. These shares are, of course, not marketable like good bonds or listed stocks, but they pay a high rate of interest and should be absolutely safe. I believe these are very attractive shares for investors to buy, especially at a time when stocks are high in price and other types of investment are not apt to be available on really attractive terms.

AVOID TOO MUCH REAL ESTATE

If the accumulation of financial reserves were the only aim of life, I might not advise even the purchase of a home. Considering only the money involved, it is cheaper to hire than to buy; and he who hires a house is usually better off than the owner. For this reason, real estate is usually a very poor investment, especially houses bought to rent. Taxes, repairs, and depreciation eat up the profits. Houses are difficult property to sell when one needs the money for some other use. This is why I advise readers to avoid getting loaded up with real estate. In fact, were it not for the element of diversification mentioned in the next chapter, I might not now advise real estate even as an investment.

Conclusions

We can increase our financial reserves:

(1) By owning a modest home in a good section, among good neighbors.

(2) By putting a large percentage of that home's

investment into the land which will appreciate in value and as small a percentage as possible into the building, which will depreciate in value.

(3) By paying for this home through a building and loan association, or a coöperative bank.

(4) By the purchase of shares in such an association or bank after the home is paid for.

(5) By avoiding the ownership of other real estate than that needed for one's own home or business, unless it be acquired for the diversification of one's investments.

CHAPTER VI

MORTGAGE PROBLEMS

Have you money to invest in mortgages?

How can mortgage money be secured?

One of the most interesting parts of the Bible is that portion devoted to outlining the laws of Moses. To what extent these laws were ever put into practice we do not know, but they are certainly worthy of profound study. They cover every conceivable phase of life, and as rules for worship, sex relations, health, government and business they were very wise. If laws could ever make the people of a nation good, these laws should have made the Hebrew nation invincible. As Jesus, however, pointed out, laws of themselves are of little use; all depends upon whether the *spirit* actuating the nation or individual coincides with them. So he preached, "Forget the law; love God and your neighbor and all else will take care of itself."

Since Moses' primary object was to get land, flocks, and slaves for his people, he devised laws by which to hold, protect, and inherit such possession. Moses was no socialist; he was rather a good deal of a modern capitalist. Yet he realized the dangers of capitalism to the extent of arranging for a redivision of property and goods every fifty years! Briefly, Moses planned a peaceful revolution once in fifty years in order to give everyone an even and equal fresh start so far as possible; then to resume the race under a competitive system for another fifty years. Since the system in operation to-day is so

different from the one of Moses outlined in the Bible, I will treat real estate from the standpoint of present practice. I wish, however, to go on record as saying that the plan of Moses was fundamentally sound and ultimately may be adopted as a compromise between socialism and capitalism.

Under the laws of Moses, mortgages were apparently permissible, even though usury was forbidden; that is, people were allowed to take pledges in the form of land, live stock, and commodities as securities, but without charging interest to their own people. Real estate mortgages are probably not as ancient a practice as mortgages on flocks and herds. When all classes of investment are compared, local real estate mortgages show the best record, probably, of them all. In saying this, the word "local" must be emphasized, by which is meant mortgages on property in one's own city or town. Take all forms of mortgages into consideration and the percentage of loss is probably as large as in some other kinds of investment. This is due to the fact that when money is sent away to distant cities to be invested in mortgages, at high rates of interest, the percentage of loss becomes considerable.

It is strange how people who are not willing to take good mortgages in their own home towns are willing to take risky mortgages on property that they have not seen, in cities which they have never visited. I do, however, repeat that losses are very small on mortgages on property located in your own city or town, especially when you know the owner of the property. The important thing to remember in selecting local mortgages is that they be taken on homes in which the owner lives rather than on property which is rented. If he is the owner, a man will continually improve a house in which he lives. This is **not** true, unfortunately, in the case of tenants. By all

means, beware of mortgages on speculative or undeveloped property unless the margin is great. Losses that accrue on mortgages come largely from property bought or built for speculation, not on houses built for an owner's use. Those who decide to speculate with their money, instead of to use it to benefit others, are those who lose. It is wisdom, also, to avoid mortgages on vacant land.

FORECLOSING MORTGAGES

The one objection to holding a mortgage on a home is the disagreeable necessity which sometimes arises of foreclosing. It is always unpleasant to foreclose a mortgage on a house, especially if the obligation is due to the home owner's sudden death or accident, which of itself is misfortune enough to his family. It becomes all the more awkward where the home is that of a friend or relative. This accounts for the proverb among mortgage brokers: "Go to strangers for money, friends for advice, and to your relatives for nothing." On the other hand, this disadvantage to local mortgages on homes can be well taken care of at low expense by insurance policies. Hence, in taking a mortgage on a home, unless the owner has a little nest egg, I advise that the owner be requested to take out an insurance policy to the value of the mortgage and deposit this as additional security.

The purchase of an insurance policy for such a purpose does not cost much and it is a splendid thing for all parties concerned. Then if the owner dies or is permanently disabled, the insurance policy will take care of the mortgage and the house can be turned over free of any indebtedness to the family. A previous chapter contained advice against the hypothecating of insurance policies for debts, and I still feel that way concerning insurance policies which were originally taken out for the protection of the family. It was there stated, however, that

there are exceptions, and here is an exception—a case where the insurance policy is taken out specifically to protect the mortgage on the house.

WHERE TO GET MORTGAGES

If you have never invested in a mortgage on property in your town, perhaps the easiest way to proceed when you wish to do so is to tell the treasurer of your local commercial bank that you would like to loan a certain sum of money on some home in town, and state the amount. Of course, the banks which are best informed on mortgages are savings banks, trust companies, coöperative banks, and building and loan associations. These four classes of institutions make a specialty of real estate mortgages. The difficulty for which you have to make allowance, however, in going to such banks is that they are on the watch for good mortgages of this kind to take out in their own names. They are not apt to be anxious to turn over a desirable mortgage to their depositors, especially if a depositor means to draw the money out of their bank with which to buy the said mortgage. You will, therefore, perhaps be better served if you go instead to a national bank or state bank which takes only a few mortgages. If your local bank cannot fix the matter up to your satisfaction, then go to some real estate broker with a good reputation who advertises to place mortgages. In dealing with a real estate agent, however, be sure to have it clearly understood that you are to pay him no commission but that his commission and all legal expense, such as searching title and drawing papers, is to be paid by the person borrowing the money from you.

CHECKING TITLES

It is very important to have a good lawyer draw the papers and to have the title searched. Many persons have

been fooled at much loss to themselves by taking mortgages on property first and finding out afterwards that someone else has a prior lien. So far as the papers are concerned, there is no difference between a first and second mortgage. The one which is recorded first at the office of the county clerk becomes the first mortgage, while the one which is filed next becomes the second mortgage. One should be careful to ascertain that there are no mechanics' liens or other attachments on the property. A lawyer will take care of all these things for you, but make sure that the expense is paid by the borrower, unless you are to be allowed a commission of five percent for the first year in addition to the rate of interest.

It is, of course, so important that the mortgage should obtain precedence on the recording that people who are very careful will specify the county courthouse where the mortgage is recorded as the spot where the money is to be transferred to the borrower. Then no possible lien or attachment can be put on the property between the time that the lender parts with the money to the borrower and the time that the lender can get the mortgage to the county courthouse for record.

TIME TO TAKE MORTGAGES

It is true that building costs are considerably higher now than they once were, but this does not mean that building costs generally are greatly inflated. Loans on six and seven room houses are always being taken by the big insurance companies which have the highest priced investment experts in the world as advisers. Therefore, I feel that local mortgages on such small houses, in which the owners live, are one of the very best forms of investments. Good local mortgages can be obtained to pay from six to seven per cent, while almost the only bonds which pay this rate are foreign bonds, which are quite

speculative. Of course, I am assuming that these loans will be on first mortgages and not second and third mortgages, in spite of the fact that they offer higher rates. Readers should endeavor to limit their mortgages to 65 percent of the marketable value.

The soundest investments are those in which the money borrowed does the most good. Hence the better kind of bond is a schoolhouse bond or a courthouse bond issued by the municipality in which you live; next in strength come bonds issued for waterworks purposes, sewerage systems, and other needed improvements. Tested by this same principle, a railroad bond is safer than a brewery bond or a bond on a moving picture house. After a survey of all forms of investments, it seems to me that money loaned for mortgages on homes is perhaps the most useful and hence the safest.

Investors who lose the least money are those who give attention to the character of the people to whom they loan and to the uses for which their money is borrowed. This is the test to apply to the many foreign bonds as they are issued or are now on sale. Foreign bonds which are honestly based on the expense incurred in making needed public improvements which benefit everyone will be paid; but bonds that are issued to buy munitions of war or for other questionable purposes are speculative risks, to say the least.

WHAT CREATES VALUES

Real estate is an absolute essential of life under the present established form of civilization. It is one of the oldest forms of investment, preceded indeed as a possible investment only by women, slaves, and cattle, which acquired the status of movable property before it had become custom or law to take title to any land. Now that free range for herds and flocks is almost gone, prob-

ably the best plan to follow is to secure a piece of land even before getting "women, slaves, or cattle." In other words, before getting married, a man does well to get a home for his wife-to-be and for himself.

Although real estate is an essential of life, there is a tremendous amount of it available. And real estate is subject to the same law of demand and supply as are oil, sugar, and other commodities. It is not enough that oil and sugar should be useful and in demand for the man who is raising or dealing in these or other products to succeed; there must also be a limit to the supply. So long as there is an oversupply, there is little or no profit to be gained in any business. Now, while every man should own his own home and prime real estate mortgages are choice investments, yet appraising the value of land is a considerable problem and, in fact, a business by itself. Just because a piece of ground can be called "land" or said to be "cheap," the purchaser is not insured a profit. Hence, when setting out to invest in land, it is important to select a kind of land and location of which the supply is limited. If it is acreage, it should be exceptionally fertile, or well situated, or the tract should be unusually large. If suburban property, it should be in a restricted neighborhood already well built up. If it is side property, it should either be a corner lot, or on a main artery, or possess some other advantage shared by few other similar lots.

DIVERSIFIED INVESTMENTS

Since the German mark became valueless, and these worthless pieces of paper were used to pay at maturity what not so many years previously were considered some of the very highest grade bonds and mortgages, careful investors have not put so much of their money into bonds and mortgages. Instead, they have divided their funds

into three parts: one-third bonds and mortgages; one-third stocks and equities; and one-third land and buildings. This is a very good policy for any man to follow, after, of course, he has bought and paid for a home.

Although a building must be put up on a parcel of ground in order to make it earn a return on its cost, yet do not forget that only the land appreciates usually in value. Buildings depreciate and they are very likely to depreciate quite rapidly when the cost of new building declines. It costs no more to build the same building in a good location than in a poor location, and it is the location which determines whether or not the building pays. Many people choose wrong locations to build out of pride or because they happen to own land which it would be much better for them to sell for what they can get and build elsewhere.

Real estate holdings should be diversified as to sections of the town and its environs and as to different kinds of property. Do not put too much into buildings. Remember that profits in real estate must come from the land. Even when buying a first piece of land for a home, it is better to buy more land than is needed and build a small house than to economize on the size and location of the plot of land. The house can always be added on to; but later it may be impossible to buy the adjoining lot. An adjoining lot can usually be sold, but often only one opportunity occurs to buy it. Seize that opportunity when it comes.

COST OF CARRYING REAL ESTATE

On good bonds, or dividend paying stocks, one receives interest, and interest counts up very fast. In the case of promising stocks that have not yet reached the dividend paying stage, while one receives no income, one has no taxes to pay. On real estate, however, local taxes must

be paid irrespective of income, while income taxes must be paid in addition on any rent received. This tax element is a very serious item to-day in contemplated real estate investments because the trend of local taxes in many communities is up rather than down. New roads create values, but they also greatly increase taxes, and in some communities taxes are increasing more rapidly than values.

In 1900 I bought some property midway between Boston and Lowell, Massachusetts, at twenty dollars per acre, which seemed very cheap at the time. The other day I sold it at nearly double the price paid. My wife congratulated me on my "profit," but a little figuring showed that while I owned it I had paid local taxes on that land to an amount greater than the total amount received. I would have been better off if I had given the land away, therefore, directly after buying it, instead of selling it twenty-odd years afterward for double what I first paid. When lost interest is added, as it should be, to taxes, vacant land soon "eats its head off."

SPECULATORS VERSUS CONSTRUCTORS

Finally, let me say firmly that gambling in real estate is no different from gambling at poker or in the stock market. All forms of gambling, or attempts to get something for nothing, are wrong. The man who buys either acreage or a corner lot and just "sits on it" and does nothing to improve it, is both a gambler and a parasite on the community. If he profits at all, it is a slice of the profit to be credited to the efforts and improvements of others. Land becomes more valuable either through increased population or improvements. The landowner who does nothing to help the community in either of these respects is a poor citizen. Real profits come in real estate, as elsewhere, by rendering needed service. To secure profits otherwise is un-Christian. It is wise for

the average man who does not intend to make real estate his sole business to confine his real estate dealings to the ownership of a home and to the loaning of money secured by first mortgages on income producing real estate.

Conclusions

We may increase our financial reserves:

(1) By taking local mortgages and thereby helping to build up the community.

(2) By selecting only such mortgages as are approved by a good local bank.

(3) By choosing the first mortgage on real estate rather than a junior mortgage or the equity.

(4) By considering only mortgages on income producing property, since this is the real test of whether or not such property is needed.

(5) By loaning money on homes and to the man living in the home rather than to contractors or speculators.

CHAPTER VII

LOCAL INVESTMENT PROBLEMS

Are public utility stocks safe investments?

What are the best ones to buy?

In our previous discussion of mortgages on homes I expressed the opinion that loaning money on such first mortgages in his home town is one of the best methods open to a man of rendering public service, as well as one of the safest forms of investment paying a good rate of interest. Emphasis was laid on the point, however, that the high factor of safety in these mortgages is due to the location of the property in one's own home town, and not just because they are mortgages. It should now be noted that in every community there are other good local investments besides mortgages.

SELECT LOCAL INVESTMENTS WITH CARE

I believe in sticking largely to local investments because the fact that "the field farthest away always looks the greenest" often proves such a pitfall. Statistics show that most losses occur on investments at a distance. Any one who buys stocks or bonds from a prospectus of a company with which he is not actually acquainted, or whose managers he does not know, usually makes a mistake. Yet, strange as it may seem, it is easier to sell the stock of a company in a distant city than it is to sell that same stock in its home city. People like to buy from prospectuses, promises, and photographs rather than from

information on which they have a check-up. This is probably because the appeal of the printed page which tells only the good points puts credulity in the saddle, and all that caution and prudence receive is a good snubbing. Every proposition has some bad points, and it never does us any harm to know them. Hence, I like to advise people to take local mortgages, or otherwise invest their first money, so far as possible, in their own town. There they can really judge from their knowledge of their community and neighbors whether or not their money will be rendering a real service.

Precautions must be taken against the danger, in buying in one's own town, of sometimes letting one's emotions get the better of one's judgment, which works harm both to the borrower and the lender. Investments in the home town should be kept strictly on a business basis. Never loan a man money simply because he pleads for it. Often more good can be done by refusing than by loaning. We should be guided by the *good* of all concerned, but not by the wishes. No one would let some young doctor take out his appendix simply because the doctor is a friend of the family and needs patients. Neither should we let anyone invest our money, or sell us stock in some company, simply because he is a friend of the family and in need of the commission, or because he is someone to whom we are partial and hate to say "No."

BANK STOCKS RECOMMENDED

I cannot advise anyone to go into new enterprises unless he can afford to lose the money or is to receive some indirect supplementary compensation. The majority of new enterprises use up their working capital and have to be reorganized before they succeed in establishing themselves on a paying basis. Hence, the original stockholders in most companies either lose their money or are obliged

to contribute more funds in the form of an assessment to keep the enterprise afloat. There are, however, in every city many established industries which have been through these troubles, and stock in them is now a safe investment. Stocks of the local banks, especially the older banks, are a very good example of such sound investments. Certain local industries may also comply with these specifications. Even so, I hesitate to advise the average citizen to invest in a local industry unless he, or some one of his friends who is working for it, actually knows the inside conditions from month to month. I am afraid of the risks of competition from unexpected local sources which all industrial enterprises face to-day.

ELECTRIC POWER AND GAS COMPANIES

The principal local companies which are not subject to severe competition, and which possess the element of permanence because they are not directly dependent for continued prosperity on the life of some one individual, are the public utilities, preferably the electric light company, the gas company, and the water company. As most water companies are now owned by the respective municipalities, this confines choice to the electric light and gas companies. (Traction company securities may recover their attractiveness after the motor coach business becomes stabilized and street railways become automatically operated, but only very few street railway companies are yet awake to the new conditions.) Most local light and power companies, however, and gas companies also, are both intelligently operated and free from competition. Furthermore, unlike those other public utilities, the telephone companies, the improvements which the electric and gas companies are continually installing enable them to reduce their rates, something that telephone companies cannot do. Hence, telephone companies will probably be subject to

more political difficulties and legislative interferences than will electric light and gas companies.

Electric light and gas companies have another advantage, due to their small labor force and consequent freedom from labor troubles. In the case of steam railroad and street railway companies, the greater part of every dollar received goes for labor. Hence, any increase in wages that goes to the employees greatly curtails profits. It is in order to remain solvent that railroad companies and street railway companies feel forced to resist wage increases so often and are continually having labor difficulties. Electric light and gas companies, on the other hand, spend such a small proportion of their money for wages that they can always not only pay the current wage but increase it, which other industries cannot do without seriously affecting their earnings. For this reason also a man is much better off who works for an electric light or gas company than the man who works for a street railway company. Furthermore, the employees of an electric light or gas company do not need labor unions to insure themselves a fair wage at all times.

PREFERRED STOCKS ARE USUALLY SAFE

Most public utilities have three kinds of securities outstanding, namely, *bonds*, which yield from five to six percent; *preferred stock*, which yields from six to seven percent; and *common stock*. The bonds, of course, are the safest, especially when such bonds are issued directly by the operating company which owns the physical property. First mortgage bonds are the safest of all, but any bond issue secured by mortgage on the physical property of an electric light or gas company and approved by the Public Service Commission should be safe. (Most of the bonds issued by holding companies should also be safe; but as such issues usually need not be approved by any State

Commission there is a tendency to make the total amount too large for the approval of conservative investors.) Next in safety to the bonds of the operating company comes the preferred stock of the operating company. Although preferred stock is not secured by mortgage and the investor can do nothing if dividends are suspended, preferred stocks of local electric light or gas companies are, nevertheless, usually very good investments.

Next comes the common stock of the operating company. These used to be very attractive speculations, but now most of these common stocks are locked up in the treasury of some holding company. In many cases they serve now as security for the bonds of the holding companies. Thus, most of the trading done to-day is in the preferred stocks of the operating companies, and in the preferred and common stocks of the holding companies. While these latter are usually all right for business men to buy when the prices are right, my recommendation as a local investment, in preferred stock, would be the preferred stock of the company which has the franchise and *owns* the electric light or gas company in your city. Such preferred stock yields priority only to the operating company's bonds, while the preferred stock of a holding company is usually fourth in line to its bonds, preferred and common stock.

COMMON STOCKS DISCUSSED

The custom to-day among the best managed public utilities is to leave the amount of common stock unchanged and to finance their additions by selling bonds and preferred stock in approximately equal amounts. These bonds are sold usually to bankers in New York and the preferred stock to the company's customers in the city where the company operates. It is this preferred stock, issued directly by the company owning the public utility

in your own city, that I especially recommend as a local investment. These stocks pay from six to seven percent dividends. In most cases the stock is cumulative, which means that if the company felt compelled to omit a dividend any year, it must make up this back dividend before it can pay any dividend at all on the common stock.

It is an old saying among keen investors that a buyer should choose preferred stocks that are cumulative, and common stocks in companies where the preferred is non-cumulative. This preferred stock can be bought in shares of one hundred dollars each, and many companies arrange so that their customers can pay for the same on the installment plan, by having a monthly payment added to their bill for electricity or gas. Premising that a person should not put all his savings in any one thing, I believe these stocks purchased on the installment plan, direct from the company, are one very good method of saving money. Only unfavorable legislation in regard to the rates they may charge should harm such stocks, and final control of such legislation is, after all, in the hands of citizens like yourselves.

WHAT TO WATCH

Unless a municipality decides to erect a power station of its own, a local public utility company has little to fear from competition. So long as the state retains its power to regulate rates, there is no possible excuse for a city to undertake to manufacture its own electricity or gas. Certainly no municipal plant in the United States manufactures electricity as cheaply and gives as good service as do privately owned plants. A public utility is a natural monopoly, and hence, the only thing a stockholder needs to watch is for change of status in franchises and in the attitude of the State Utility Commission which determines the rates permissible to charge. As the people of

the municipality control the franchise and the State Utility Commission acts only upon public pressure, the customers of public utility become a powerful factor in this situation. For this reason the whole public utility business will be on an even safer investment basis as more customers become stockholders. Every additional voter who buys a share of stock in his local public utility automatically helps to make that public utility a safer investment. It is very important to bear this in mind, because the chief danger to the investor to which such public utility stocks are likely to be subject will come either through political persecution, reduction in rates, or refusal to renew franchises, all of which are controlled by the voters.

There is no danger that public utilities will not get enough gross business to do. Uses for both electricity and gas are constantly increasing. Just now we are entering an era in which electricity or gas will be used exclusively for refrigeration. The ice cart on the public streets will become as obsolete as the old well in the back yard, or the cistern in the cellar. Other household uses for power not yet dreamed of are liable to spring up any time as suddenly as the radio. All our homes will some day be heated either by electricity or gas; the oil burner is only a temporary first step in that direction. The use of gas industrially has only started. Thus far, these public utilities, be it noted, have not suffered during a depression. We all seem to use about as much electricity and gas in our homes whether business is good or bad. As properties which do not suffer greatly in business depressions are especially desirable investments, this becomes an additional reason for buying the preferred stock of your local utility.

However, the main point which I wish to make in this chapter is that in choosing your investments you purchase

wisely in established enterprises which are in little danger from competition and which render real service. Avoid becoming interested in the promoters of new plants "to help the town." Such investments may be good for men of wealth and those who are to be in control of the proposed plant; but usually they are not a suitable risk for small investors. Again I say, *do not invest money* to please a friend; you may, by such an investment, do a real injustice in the end to him and to others who will be influenced by your act.

Conclusions

We can increase our financial reserves:

(1) By investing money locally in established enterprises operated by men of high character.

(2) By purchasing shares in the local bank with which one does business with a view some day to become a director thereof.

(3) By taking some of the preferred stock of certain public utilities operating in one's community which are in a sound condition, especially that of the light and power company.

(4) By purchasing common stock in local concerns only in the company in which one is employed, and then only after careful study; *never in order to hold one's job.*

(5) By refusing to buy stock in new local enterprises to please friends or "to make a killing." If the proposition is strongly likely to succeed, its stock will never be offered to the public. If it is not fairly sure to succeed, probably it is not yet needed and the building of its plant will be wasteful and hence wrong.

CHAPTER VIII

BOND INVESTMENT PROBLEMS

How can safe bonds be selected?

What kind of bonds are best to buy?

Bonds are the right things to buy when you really do not know what to buy, and the right thing in which to invest when you do not know in what to invest. In a previous chapter it was stated that local mortgages probably present the best combination of security and yield, but it was also explained that considerable care has to be exercised in the loaning of money on mortgages to look after certain details. Among these were the examination of the title as to its soundness, preparation, and recording of the papers, and watching the insurance policies.

It is often difficult, furthermore, to secure good mortgages in small amounts. To relieve individual investors of the bother of looking after these details, and at the same time to enable them to get good mortgages in denominations as low as one thousand dollars, the following plan was devised some seventy-five years ago: Instead of mortgaging direct to the lender, the borrower mortgages his property to a trust company, which acts as a third party in the performance of certain services to the borrower and various lenders. It examines the title, prepares the legal papers, and does all the other work. It then, as trustee, divides the mortgage into installments of one thousand dollars each, which are sold

as bonds. If, for instance, the mortgage given to the trust company is for one hundred thousand dollars, it would issue one hundred certificates or bonds for a thousand dollars each so that the holder of one of these bonds would have one one-hundredth interest in the mortgage, which the trust company would hold as trustee for all the bondholders.

BONDS VERSUS BONDS

The base on which the bond form of investment rests is absolutely sound. Like other good things, however, its foundation principles have been abused and many "investments" sold to-day under the name of bonds would never be recognized by the founders of the bond plan. In addition to first mortgage bonds, which were the only kind originally contemplated, there are now in circulation second mortgage bonds; bonds which are part first and part second; collateral trust bonds, which means that the trust company holds no mortgage but certain stocks or other collateral, and debenture bonds which are merely plain notes unsecured by mortgage. Of course, a debenture bond of the New York Central Railroad Company is better than a first mortgage bond of the X.Y.Z. Theatrical Company; but when all the bonds under consideration are liens against the *one* company, the first mortgage bonds are the safest, next consolidated mortgage bonds, then collateral trust bonds, and debenture bonds last of all.

SEEK FIRST MORTGAGE BONDS

This makes it plain that an effort should be made to get first mortgage bonds of a good company. At the same time the standing of the company issuing the bonds (I refer, of course, to the borrowing corporation and not the trust company) is more important than the type of bond. This consideration is paramount because character

is of primary importance in all business transactions, and a bond, although not a first mortgage put out by good people, is better than a regular first mortgage bond of irresponsible promoters. Careful investors are giving more and more attention to the character of the companies to which they loan and the bankers from whom they buy securities. Owing to the fact that there are so many poor bonds on the market to-day, *it is important to buy bonds only through established bond houses which your local banks recommend or with which they themselves trade.*

GOVERNMENT AND STATE SUPERVISION A PROTECTION

Although officials of high character are the greatest asset of a business, yet too much dependence cannot be put on the present good management of a corporation continuing if the bond that is up for purchase does not come due for fifty years. Men make values, it is true, but men die and no one can foretell what sort their successors will be. Therefore it is well to choose bonds of a company which is compelled to publish its earnings and is supervised either by the Interstate Commerce Commission or some other federal or state body. Although such supervision does not in any way guarantee the safety of a bond issue, it is an added advantage to the small investor who cannot supervise such things himself. Another indirect advantage is due to the fact that the state only feels called upon to supervise the accounts of corporations possessing a certain monopoly in their field. Thus in choosing bonds issued under the authority of a federal or state commission one is apt to get bonds of a company which disposes of its product in a seller's market. Such corporations are freer from loss by competition than ordinary companies.

While you remain the sole manufacturer of a product

which people cannot well do without, your bonds and stocks should be perfectly good; but as soon as other corporations start in to manufacture the same product, your troubles begin. Competition may be the "Life of trade," but it does not make for profits. This means that the bonds of a railroad, a public utility, or some other corporation possessing a natural monopoly and regulated by a state commission are better choices than the bonds of most manufacturing, mercantile, or mining corporations which possess neither of these advantages. When the question at issue is the purchase of common stocks, this rule does not apply. Personally, I should dislike very much to have the state control my business. I would rather take my chance with competition than with government interference. I am now writing, however, on the selection of bonds and not of common stocks. In the purchase of bonds it is wise to choose those of some corporation possessing a natural monopoly, whose capitalization, rates, and general actions are subject to federal or state regulations.

WATCH THE AGE OF YOUR BONDS

Corporations are in a good many respects similar to people; and this is not surprising, because corporations, like people, are born, grow up, age, and die. When a corporation is first formed there is no telling, any more than with any other babe, what it will turn out to be. Like children, a very large percentage die in their early years. For this reason it is unwise for the small investor to buy bonds or stocks in a company which has just been formed. Let him wait until the new company has found out from experience just what it can earn. Never buy securities on estimated earnings; it is better to wait until the enterprise has been completed and operated for a few years. This is a very good precaution to exercise in

regard to purchasing bonds on hotels, apartment houses, and other buildings. It is better to wait two or three years if one wishes to invest safely and pay a little more, although, of course, not everyone can afford to mark time in this way.

As the death rate is high among young children, so also is it heavy among the aged. On this ground, therefore, it is unwise to hold a bond too long. Because a bond of a certain issue was once good it is no sign that it will always stay good; in fact, this is almost a sufficient reason for saying that some day it will not be good. Prosperity ruins corporations as it does families. The Biblical statement, "pride goeth before destruction and a haughty spirit before a fall," applies to railroads, public utilities, and other corporations as well as to men and women. For this reason it is obligatory not to hold on to any bond indefinitely, but to clean house once in a while.

He who buys five bonds a year will find it to be a very good practice likewise to sell five bonds a year, selecting those to sell which he has held for, say, fifteen or twenty years. In obeying such a custom he should sell, not during a panic, but in good times when bonds are in demand. When, however, conditions are right and he decides to sell the bonds which he has held, we will say, about fifteen years, let him be sure to sell all those which he has held that long and not simply those which will bring the best price. The man who sells only securities which show him a good profit is automatically selling his good and keeping his poor holdings.

Small investors make a mistake by constantly trading their bonds for others with brokers who know more about fluctuations in value than they do. Such investors are like the man who trades his horse for a cow, the cow for a pedigreed calf, the calf for a handsome rooster, and the

rooster for a jackknife. *Hence in buying bonds it is wise to select those which have demonstrated their interest earning capacity, and to buy of companies generating the power on which they are running and not depending on the momentum attained in previous years.* It is well to buy an automobile which has a good reputation, but remember that the car will not run on its reputation. Every car requires gas and oil and care. The same principle applies to the bonds which corporations issue that are sold to innocent investors. These bonds should be watched after taking title to them as carefully as they were studied before they were purchased.

Conclusions

We can increase our financial reserves:

(1) By confining our bond purchases either to first mortgages or to underlying liens, avoiding collateral trust bonds.

(2) By buying short term bonds when money rates are low and long term bonds when money rates are high.

(3) By buying bonds through an established firm which one's local bank unreservedly recommends.

(4) By selecting bonds of a company which has a natural monopoly rather than of a company subject to competition, or else bonds of companies which have been through one reorganization.

(5) By watching the age of one's bonds and selling them before they mature.

CHAPTER IX

STOCK INVESTMENT PROBLEMS

What about the stock market?

Is it ever wise to buy speculative stocks?

People wonder why so many lose and so few make money on their investments. The plain simple answer is that the average person seems to lack a sense of moral responsibility when it comes to the investment of money. It is true that he will not consciously steal or lie to make a dollar, but if he can get an extra dollar *legally* in any way, he will grasp at the opportunity irrespective of the morals involved. People in general unconsciously use the same argument relative to their practice in investing money that the flapper uses in defense of her acts, namely, "everybody's doing it." This seems to them to be excuse enough.

The teachings of Jesus were very clear regarding the principles which should govern business dealings. As stated in a previous chapter, even the acceptance of interest for the use of money was frowned upon by the church for many centuries. Of course, no one knows exactly what his teachings would have been regarding bonds and stocks had he dealt specifically with that subject. There was no borrowing done for business purposes in his day. The borrowing done then was done by the poor to keep body and soul together. Had the modern types of business enterprise and financial securities been in existence, we

will assume that the payment of a market wage for the use of money would have had his approval. At the same time, he probably would also have urged his personal followers to keep out of debt by showing them how often the moral downfall of men comes from the borrowing of money. Such catastrophes not only mean failure for the borrowers but loss to the lenders.

PROFITS DUE PROMOTERS

We will also assume that justice sanctions the payment of a bonus or profits to those willing to loan money for new and untried enterprises. Certainly those willing to risk their savings in the financing of something untried, but believed to be worth while, should receive more than those who loan without that extra risk. Some would say that all untried ventures should be instituted by the state, which could borrow money needed for such industrial experiments on the same favorable terms as it does for roads and schoolhouses; but this is to advocate pure socialism, such as is being tried in Russia. Certainly no such policy of experimenting wholesale at the expense of the state could be tried without revolutionizing the entire social system of a nation.

None of these questions, however, is involved in ordinary stock market operations, such as buying and selling with a view to mere profit which is being practiced openly, constantly, and almost universally by Christians everywhere. Yet this eagerness to buy something "because it is going up" and to sell something "because it is going down" is the real reason at the bottom of most investment losses. Frankly, I do not understand why church people who frown at poker playing seem to approve the promiscuous buying and selling of stocks. Both are attempts to get something for nothing; both are responsible for a tremendous lot of trouble; and surely one is as

wrong as the other. An attempt to get something for nothing may not be illegal, but it is ethically wrong.

How, then, can one make more than simple interest without taking a gambler's risk? The answer is very plain: it is *by making one's money take part in performing an extra public service*. The man who looks upon his capital as a trust to be used intelligently for social benefit, and is unmoved either by the appeal of friends or by lust for abnormal gain, seldom makes losses and is often handsomely rewarded. Losses are due either to unethical attempts to get something for nothing or to mistakes of judgment. Moreover, these mistakes of judgment are often the result of an attempt to get something for nothing, i.e. financial or business advice without paying for it. Men and women expect to pay for legal or medical advice, but they go on assuming that they can get financial or business advice free. Hence, many of them depend upon broker's circulars, inspired newspaper articles, and other forms of propaganda as guides in making their investments.

STUDYING BUSINESS CONDITIONS

It is the duty of everyone who has any money to invest to practice some of his religion by properly timing his purchases and sales, and by selecting the securities of companies which are most worthy of support because they have the greatest opportunity to serve the common good. For here, again, the stocks in which largest price increases occur are stocks of companies which are supplying real necessities or rendering great service. Why it is that Christian people fail to recognize or act upon their knowledge of this fact is beyond my understanding. The surest way to select securities successfully for permanent investment is to follow Jesus' principle of forgetting self-advantage and letting the paramount consideration be the

maximum service that one's money can be made to render to others.

Christian people have a real opportunity both for rendering large service to the common good and making money if they will apply themselves to the study of business conditions. Economic history shows most conclusively that the greatest cause of social unrest is the fluctuation of business conditions, known as the "business cycle." First a country experiences a period of prosperity in which everyone gets to living on an artificially inflated scale; then follows a period of depression which wipes out fortunes, throws wage earners out of work, and raises havoc generally. Christian business men and investors can do much to fill up these depression valleys so that "every mountain shall be brought low and the crooked ways shall become straight." These ups and downs could be almost wholly controlled were any considerable part of the large army of small Christian investors to withdraw their money from the investment field during periods of steadily rising prices, so that they might have funds in hand to aid business during periods of steadily falling prices. Every additional person who will follow this plan will render the next boom that much less dangerous and the next panic that much less harmful.

Of course, a large body of men and women must adopt this intelligent investment policy and act in concert to work it successfully. Hence they stand in need of reliable charts and statistics to assist them in diagnosing general business conditions and to show when liquidating and when purchasing will really be rendering good service. Since such data is available, I believe it is wrong to attempt to make money in the stock market without rendering proper service in return. Moreover, I doubt if anyone can, over any long period, help you to get some-

thing for nothing. If, however, you are anxious to make your money perform the greatest possible service to the nation, while exposing it to the least possible risk, then miscellaneous stocks can be bought. Those who have the patience and courage to follow such a course intelligently are almost certain of making handsome profits.

A suggestion as to how these profits accumulate is shown in the following table. In preparing this table I have confined myself to the "Dow, Jones Averages" which includes the 20 leading industrial stocks (12 industrials prior to the stock market closing in 1914) and 20 rails from 1896 to date. I have been obliged to carry back these averages myself to 1893, but have held, in so far as possible, the same stocks that Dow, Jones used. I have not taken the lowest point of these averages for purchase, nor have I taken the highest point for sale, for in the exercise of ordinary judgment it is impossible to pick the absolute lows and highs. Instead I have assumed purchase at the average price of the rail group and of the industrial group for the low month of the stock market movement, and have sold at the corresponding average prices of the high month of each swing. I have bought the same number of shares of each stock in the average except where there was a balance of capital remaining which would enable me to purchase one additional share each of all the rails, or of all the industrials which make up the average.

In 1893 the purchase of 4 shares each of the rails and 5 shares each of the industrials required, with commissions, a total of \$6,046. Dividends and rights while the stocks were held, and interest at savings bank rates on these dividends to April, 1899, totaled \$2,065. Upon selling in April, 1899, the same stocks (less commissions and taxes) brought \$11,294, giving a total principal at

that date of \$13,359. Placing this sum on deposit for a year, the current savings bank interest brought \$506, giving a total principal of \$13,865 for investment at the next low months of the market, in June, 1900. The table continues the transactions, carrying the original \$6,000 to nearly \$850,000.

TABLE SHOWING HOW THE LARGEST PROFITS CAME FROM RENDERING THE GREATEST SERVICE

1893	July	Original principal invested @ 49.09 for rails, @ 34.22 for industrials	\$ 6,046
		Dividends and interest @ 4%	
1899	April	Stocks bought 7/93, sold @ 85.80 for rails, @ 74.94 for industrials	
		Investment to date (including balance on interest)	13,359
		Interest 1 year @ 3¾% on investment to date	
1900	June	Available for stock purchase @ 76.49 for rails, @ 56.53 for industrials	13,865
		Dividends, and interest @ 3½%	
1901	June	Stocks bought 6/00, sold @ 116.02 for rails, @ 77.17 for industrials	
		Investment to date (including balance on interest)	20,618
		Interest, 2 years @ 3½% on investment to date	
1903	Nov.	Available for stock purchase @ 91.95 for rails, @ 43.81 for industrials	22,101
		Dividends, and interest @ 3½%	
1906	Jan.	Stocks bought 11/03, sold @ 135.36 for rails, @ 98.72 for industrials	
		Investment to date (including balance on interest)	39,033
		Interest 1½ years @ 3½% on investment to date	
1907	Nov.	Available for stock purchase @ 84.27 for rails, @ 55.74 for industrials	41,094
		Dividends and interest @ 3¾%	
1909	Aug.	Stocks bought 11/07, sold @ 131.59 for rails, @ 97.78 for industrials	
		Investment to date (including balance on interest)	71,689
		Interest, 2 years @ 4% investment to date	
1911	Sept.	Available for stock purchase @ 111.96 for rails, @ 76.61 for industrials	77,598
		Dividends, and interest @ 4%	

1912	Oct.	Stocks bought 9/'11, sold @ 121.96 for rails, @ 92.24 for industrials Investment to date (including balance on interest) Interest, 2 years at 4% on investment to date	\$ 91,990
1914	Dec.	Available for stock purchase @ 89.85 for rails, @ 54.97 for industrials Dividends, and interest at 4%	99,573
1915	Dec.	Stocks bought 12/'14, sold @ 106.47 for rails, @ 97.00 for industrials Investment to date (including balance on interest) Interest, 2 years @ 4% on investment to date	144,253
1917	Dec.	Available for stock purchase @ 75.31 for rails, @ 70.17 for industrials Dividends, and interest @ 4¼%	156,144
1919	July	Stocks bought 12/'17, sold @ 88.26 for rails, @ 109.70 for industrials Investment to date (including balance on interest) Interest, 1½ years 4¼% on investment to date	233,528
1921	June	Available for stock purchase @ 68.95 for rails, @ 69.21 for industrials Dividends, and interest at 4½%	248,734
1923	Mar.	Stocks bought 6/'21, sold @ 88.89 for rails, @ 103.87 for industrials Investment to date (including balance on interest) Interest, ½ year @ 4½% on investment to date	377,918
1923	Oct.	Available for stock purchase @ 79.23 for rails, @ 88.11 for industrials Dividends and interest @ 4½%	386,421
1928	Oct.	Stocks bought 10/'23, quoted @ 142.02 for rails, @ 240.01 for industrials Investment to date	848,129

MOVEMENTS BY GROUPS

In addition to the so-called business cycles referred to above, a general price movement occurs in securities by groups. Mention has already been made of these group movements, but I have hesitated to refer to them in detail for fear my position would be misunderstood. I take no interest in the popular Wall Street conception of group

activity, the theory that the "oils" are popular for a year, and then the "rails" come into importance for a year, and then some other group for a few months. The stock market is dangerous enough navigation as it is, but if the "style element" is introduced the present highly speculative situation will be still further complicated. It will become a gambler's maze. The movement in groups which I have in mind extends over ten or twenty years. These movements are due to the facts that every industry, like every individual corporation composing it, passes through five phases.

(1) *Formative Period.* The industry is new and getting its start and the future of individual companies is more or less problematical. The *automobile and tire business* is going through these beginnings at the present time.

(2) *Reorganization Period.* The weak companies go to the wall and are weeded out and the industry gradually becomes standardized. The *producers of fertilizers* are now going through this second phase.

(3) *Advancing Period.* The industry is experiencing the most rapid growth and offers its greatest opportunity for profits. *Electric light and power companies, especially hydro-electrics*, are now in this phase. Oil distributing companies are rapidly coming into this group.

(4) *Readjustment Period.* The industry has arrived at its zenith and the opportunity is past and gone to make profits through promotion or construction work. The *tractions* are an example.

(5) *Stabilization Period.* Conditions in the industry have become settled, but though it is subject to keen competition, it can be operated at a small profit under careful supervision. The *coppers and railroads* are examples.

Every industry goes through these five periods and every corporation can be listed in some one of these

periods at any given time. The best opportunity for making money while rendering service goes with getting into an industry as it is entering the third or adolescent period. Moreover, this period usually lasts for ten or twenty years. The most successful investors are those who get in at the start of this period, stay for twenty years, and then switch to another group which is just "arriving" at its threshold. What the next group to enter this period will be, no one knows, but all indications point to the conclusion that the light and power companies were the last to enter and therefore will likely be the last of the existing groups to leave. Oils and aviation securities may follow.

WARNING TO SPECULATORS

One word of warning. I do not advise the purchase of any securities chosen by this five period method as a speculation with the idea of selling them out at a profit a few months or even a few years later. It takes a long time for even those which turn out to be the best utilities to mature, and when once in you should stand by until they do mature. Moreover, the market for them is often largely local. They are not stocks which can be quickly disposed of at their true value. Those, however, who are willing to apportion a part of their funds for investment in a fair sized group of public utilities will be likely to reap for themselves a handsome profit. Bonds of such companies offer good security; the preferred stocks give excellent income yields; and the common stocks, when purchased at right prices, offer wonderful opportunities for additional profit from rises in value.

I do not wish to dissuade in any way those who are now systematically accumulating funds for investment during the next panic. But whoever desires to invest immediately, I advise strongly to purchase those stocks

of stable companies in growing industries which must inevitably benefit from the growth of general business. The standard dividend paying rails and the more conservative industrials may be all right. When a long period of low money rates proceeds, the conservative investment stocks of every group should strengthen in price. Such price changes, however, are merely the inverse of money rate changes. Men render no special service by purchasing such investment stocks and hence are entitled to *dividends* but not to *profits*.

The Christian investor should not be content to "make money" by merely keeping step with ordinary stock market swings. He may make a dollar, but someone else loses the same dollar. Rather, he should be interested in rendering real service with his savings as well as in creating a fortune for himself. The simplest way to do this is to let his funds accumulate over a period of years, awaiting a panic into which he may jump and help to stay the flood. His only other safe method is to put his surplus money into a sound industry which is in its period of adolescence, and patiently wait. This is the group of companies in which he may expect that his money will render real service and yield good profits. His choice of any other group will make him a mere investor who has placed his money where it is least needed. Under these circumstances, the Christian investor will not try to "make money" but will content himself with such simple interest as he can secure from good bonds and seasoned investment stocks.

Conclusions

We can increase our financial reserves:

(1) By the study of general business conditions and of the four different periods of prosperity, decline, depression, and improvement.

(2) By refusing to follow the popular trend, as broadcasted by financial advertisements, market letters, and Wall Street news.

(3) By remembering that each state of the Union and each industry has its cycle and that we render service and secure profit by cashing in during the period of prosperity and investing during the period of depression.

(4) By purchasing securities which are entering the third, or advancing, period and holding them until they reach the stabilization period.

(5) By selling securities when they reach the threshold of the stabilization period because this period usually has to contend with severe competition and is followed by a period of disintegration.

CHAPTER. X

SPECULATION PROBLEMS

Should you buy when others are buying?
Should stocks be bought on margin?

I shall speak plainly in this chapter on common stocks in order to protect the small investor rather than to give advice to investors in general. Someone must buy the stocks of new companies, to be sure, or it would be impossible to float and develop new industries. Furthermore, in order to provide a quick market for stocks at all times, there must always be a buyer on the spot for every seller.

In a previous chapter I dealt with mortgages as investments, including first mortgages on houses, public utilities, and railroads. But in order that there may be first mortgages for anyone to hold, others must give them and assume their obligations. In the case of a house, this is the man who takes title and owns the equity not covered by the mortgage. He is the one who must do the worrying, collect the rents, attend to repairs, and see that money is available for interest and for the payment of the mortgage when due. In the case of railroads or public utility corporations, the owners who have assumed similar obligations to the bondholders are known as stockholders, and title to such ownership is represented by shares of common stock. These stockholders have the same worries and responsibilities to take care of as any other borrowers. Although common stockholders get all the earnings after taxes, interest, preferred dividends, and other

expenses are paid, if all these other expenses cannot be met these common stockholders get nothing.

Common stockholders must come forward to assume the obligations, or there could be no mortgage bonds to buy. But ordinary common stocks are not suitable for small investors except under circumstances to which I have already referred. The common stock of a corporation should be owned, so far as possible, by the men who are directly operating the business. These are the men who are entitled to the profits and who should suffer the losses. Innocent investors, not fixed to take any hand in operating the business, are neither entitled to receive the profits nor should they be made to suffer the losses. Corporations act on sound business principles in distributing their bonds, and in the case of public utilities and certain other industries in distributing the preferred stocks, to the public. Except under the circumstances already outlined, there is, however, considerable question as to the advisability of small investors buying common stock of companies in which they are not employed or with which they are not in any way connected.

WHEN TO BUY STOCKS

A capitalist can afford to buy common stock, if he is so disposed, of a new company at the time of its formation, or when additional treasury stock is issued. The owners of a corporation or its friends are justified in protecting the market price of its stock at all times, borrowing or selling as their judgment dictates. Whether the small investor, however, should buy common stocks except during periods of depression is very questionable. The majority of new companies fail or have to be reorganized, in which cases the common stockholders either lose all or must add to their risk in the form of an assessment. Surely it will be agreed that small investors

usually make a costly mistake in deciding to buy common stocks during good times when wages are high and money is plentiful. The time when the small investor is likely to have money to invest is usually the very time when he should not invest in common stocks.

It is usually unsafe during prosperous times when the public is "bullish" to buy common stocks. It is always dangerous to buy common stocks after people have just made a lot of money on such stocks. The very fact that your friends have made money recently on certain common stocks signifies that it is too late for you to buy them. For anyone to buy common stocks because his friends have bought them and have made money is comparable to planting potatoes in the fall because some of his farmer friends have just gathered and sold a harvest of potatoes at a profit. Yet in buying common stocks ninety percent of investors pick the wrong time to buy them, i.e. when they are at their highest prices; and the wrong time to sell them, i.e. when they are at their lowest prices.

CERTAIN SPECULATION HELPFUL

The time to buy common stock is during a panic or when business is very bad and there is a large amount of unemployment. Another time to buy common stocks is when everyone is "bearish" and friends are telling of the money which they have lost in the stock market. These times come about once in five or more years. Then big banks are failing, money is tight, and it is almost impossible for the run of men to borrow. These are the times that it is perfectly safe to buy common stocks, first, because such stocks are then selling below their real value; and second, because the purchase of them then performs a real service in promoting an industrial revival. The time to sell when you can render a similar real service by selling has been explained in a previous chapter.

Some individuals get something now and then for nothing; but this is gambling and not investing. Truly Christian people will not want to get their money in ways detrimental to other people. Whoever stores up cash during a time of prosperity and then freely invests such money during panics is richly rewarded, but he also performs a real service to his fellow men. The service which he performs is of the same nature as that of the ice man who stores up ice in winter, when there is little or no demand for it, in order that it may be put into circulation in the summer and make life more comfortable for all of us.

WHAT COMMON STOCKS TO BUY

The question naturally arises when a panic has laid things low, What common stocks shall you buy? Brokers and friends will have many recommendations to offer at such times. How much attention should be given to them is worth a lot of your consideration. Tips given in a panic are more trustworthy than tips given in a boom; but then they are tips after all. Moreover, the tendency at such times is to buy stocks which need help the least rather than stocks which need help the most. The small investor will find it dangerous picking and choosing unless he is well equipped with statistics or a subscriber to some statistical investment service. Unless it is a stock in some local company, with which he has become well acquainted, the small investor should confine his panic purchases to stocks listed and actively traded in on the New York Stock Exchange.

The small investor should not concentrate his purchases on only one or two stocks, but buy ten at least in order to diversify his investments. A simple rule is to take the ten which in the preceding weeks have been traded in heaviest. The daily papers not only give the quotations,

but also the number of shares sold each day. Therefore, any investor can select the ten stocks in which the greatest amount of selling has taken place. These are the stocks which are suffering the most and most need help. Therefore, an investor can render real service and at the same time secure good profit by buying these ten.

AVOID MARGIN PURCHASES

Even in times of panic it is dangerous to buy stocks on margin or on borrowed money. Whoever buys on borrowed money is apt to lose the right perspective and get confused. This applies especially to people who buy on margin. Both bankers and brokers are very pleasant while money is easy and stocks are going up, but they are compelled to act entirely differently when conditions change and panic reigns. Moreover, the fault is not theirs that they must be severe at such times. Like a ship captain in a storm, they must sacrifice some of the cargo in order to save ship and crew, and a broker's cargo consists of his margin accounts. Therefore, if you do not wish to run the risk of being thrown overboard, buy what you can pay for in full and put these stocks in your safe deposit box.

There is only one party more easily frightened than a broker, and that is a partnership of brokers! The same primeval laws are in force in Wall Street as in the jungle. It is a case of the survival of the fittest, and everybody is worrying, naturally, about his own fate, with little time or strength left to spend on the other fellow. Therefore, only those who know how to swim should go into deep water. Unless you are a broker, do not buy more than you can pay for, and never sell short. In a nutshell, the problem of speculation should be solved by avoiding speculation altogether. Instead, follow one or all of these three plans:

- (1) Be content to deposit money in banks and hold local mortgages.
- (2) Purchase only bonds and good preferred stocks of seasoned companies recommended by reliable bankers.
- (3) Buy common stocks either:
 - (a) As often as you have funds available, confining your choice to good companies of industries in the period of adolescence and holding the same for a long period, that is, until the companies "grow up."
 - (b) And at times of panic only, selecting the most active of the listed stocks and selling them out when prosperity returns.

Conclusions

We can increase our financial reserves:

(1) By avoiding preferred stocks except in local companies; that is, when investing choose only bonds, and when speculating select only common stocks.

(2) By refusing to let speculation and investment get mixed, limiting the amount allotted to each according to one's circumstances and needs. *Then stick to this proportion.*

(3) By purchasing for speculation only stocks listed on the New York Stock Exchange and buying a diversified list of the most active ones so as to profit by the law of averages.

(4) By purchasing these listed stocks only during panics when others are dumping them on the market.

(5) By selling these stocks during booms when others are furiously willing to buy them. *Never sell short.*

CHAPTER XI

GENERAL INVESTMENT PROBLEMS

Have you a definite investment policy?

Would you like ten rules for investing money?

The investor who is getting the most for his money is the one of whom it can be said that his funds are most nearly one hundred percent effective in real service. This is the right goal and nothing stands in the way of attaining it so much as the question of protection against insufficient security. One attempt to get an abnormally high return when it results, as is too often the case, in being thrown for a loss, will do much to cut a deep slash in the percentage of efficiency. A loss to the investor usually means that the borrower has also lost and a waste which the social body can ill afford has taken place.

Aside from rather general fundamental factors, a great number of specific details should be kept in mind by the prospective purchaser of bonds and stocks. He should use the same intelligence and the same care in getting unbiased expert advice in his investments as he would in his business. His business success was not the result of haphazard execution of poorly planned methods. Neither will such loose administration bring success to him in the business of putting his surplus funds to work. As a sort of ten commandments for the investor, I am listing below a group of factors which embody the results of my personal experience.

1. KEEP RISK AND INVESTMENT SEPARATE

Mixing these two means acceptance of unnecessary risks, without the compensating offset of large enough prospective profits. Acceptance of the possibility of a distinct loss if conditions become adverse, makes it only logical to insist on the possibility of larger than usual profits, if conditions become increasingly favorable. If conservative five percent bonds are selling at one hundred percent, it will not pay to purchase questionable six percent issues at par. The buyer is risking his entire principal for the sake of a one percent additional yield and a chance for a very minor profit. Such risk should always carry with it the compensating advantage of a much larger profit if the company becomes more prosperous, as is the case with a common stock. Big profits cannot be obtained from securities selling on an income basis, because the market price capitalizes the rate of return in full as a rule.

2. DO NOT BE FOOLED BY A NAME

The fact that an issue is designated "first mortgage" is not conclusive testimony to its strength. A third lien on a strong property may be much better than a first lien on a weak one. Such offerings as "prior lien," "first and refunding," "preferred," "collateral," "Class A," and others should be closely studied from various angles. The individual position of each company should also receive its proper weight of recognition. This is another good reason for becoming an established customer of the highest grade bankers and brokers.

3. BE WARY OF NEW PROMOTIONS

With few exceptions these new enterprises encounter unforeseen contingencies. A very great majority of them

end in failure. To qualify as a real investment a company must have a record of operations and earnings behind it. While the men who supply funds for new enterprises do lend a hand to make progress possible, they must be prepared to back up their commitments, if necessary, with new money. The small investor should limit his risk more narrowly by taking seasoned issues. The new promotions should be left to men of large means and more extensive experience.

4. GIVE DUE CONSIDERATION TO MARKETABILITY

It is seldom wise to ignore the question of marketability should it become necessary to sell. Many securities are purchased with the thought of retention until maturity, and so held often yield satisfactorily results. Too often, however, an emergency call comes for funds and it is found impossible to liquidate before maturity except with considerable loss. Aside from the matter of forced sale to obtain needed funds, the constant changes occurring in industrial conditions may cause the security which an investment possessed at the time of its purchase to crumble away. It is always possible to liquidate a security with an active market, but inactive ones are often very hard to sell. Hence, no investor should have too many inactive securities among his holdings.

5. INSIST ON INFORMATION

Any corporation which asks the public to provide it with needed capital should in return be prepared to keep its creditors informed as to the strength of their investment position. Certainly a knowledge of what you are getting for your money should always be a prerequisite of any decision to invest. Too often, however, companies which do not publish the statistics essential to convey a knowledge of their current position or future outlook

succeed in floating their securities. If you do not *know* but are left to *assume* that the earnings and outlook of any company are satisfactory, you are not in a sound position to invest in it.

6. SAFEGUARD PURCHASES THROUGH DIVERSIFICATION

Investment funds should never be concentrated in one or two investments, no matter how good these issues may appear. An investor should take precautions against things like unforeseen disasters and sectional depressions, variations of trend in different lines of industry, and difference of conditions affecting individual concerns. Therefore a varied selection should be made with respect to geographical and industrial position, as well as individual standing among companies in the same line.

Furthermore, if a junior lien on certain property provides adequate security for putting it on your investment list, there is no logic in also taking some of a prior lien as well. That additional cash may better be put to a first mortgage of some other company. The same applies to stock holdings. If the common promises substantial profits—and you will hardly buy it unless you believe it does—there is little reason for taking some of the preferred as well, for your prospective profits from advances in the market price in the latter are distinctly limited.

7. SMALL COMPANIES SHOULD BE SCRUTINIZED

What to call a proper margin of earnings over charges is a flexible rather than a fixed percentage. The smaller the company, the larger should be the proportion of net earnings to fixed charges. A company with an annual net of two hundred thousand dollars and charges of one hundred thousand dollars earns its requirements by the same percentage margin as does a concern with two

million dollars net and one million dollars charges. The cash surplus in the first case, however, is only one-tenth as many dollars as in the second. Some unexpected catastrophe which would mean only reduced surplus for the larger company might totally disrupt the smaller. I have seen this happen. Moreover, good earnings do not necessarily assure a satisfactory market for a stock or bond, especially those of small or little known companies. Also, small companies are less likely to provide adequate statistics or to enjoy the benefits of as satisfactory management.

8. BUY ADEQUATE SECURITY; NOT A SUPERABUNDANCE

While safety is the first and most important investment criterion, it must be borne in mind that it is not the sole consideration. All investment values are relative. While a bond should have the elements of strength that are needed to make it safe, it is not necessary for it to have such a tremendous amount of assets behind it as to amount almost to a state of perfection. What is gained in excess safety must be made up for elsewhere, i.e. in income. For example, what point is there in competing with savings banks in the purchase of so-called "legal" issues? Stringent regulations, particularly in Massachusetts, New York, and Connecticut, permit savings banks to purchase only from a prescribed list. For the most part, the various items in this restricted group are very high grade. But their own high quality and this artificially stimulated demand combine to raise their price. The individual investor is not subject to these arbitrary restrictions on his range of selection and he can get adequate security with at least one percent additional yield elsewhere. He will do well to leave the "legal" list generally to those who do not have as wide freedom of choice.

9. CHOOSE YOUR DEALER AND BUY OUTRIGHT

The same man who will carefully check the credit rating of individuals or firms with whom he plans to do business will too often be found dealing with a broker of whom he knows little and buying securities in an equally haphazard fashion. The investor who chooses a broker of good reputation or one with New York Stock Exchange membership and purchases outright runs little risk of getting caught in a failure, fraudulent or otherwise. In the event of failure, when securities are held on margin, a buyer has no specific claim on individual certificates of indebtedness and is, therefore, in the position of a general creditor. Identify yourself as owner of a specific bond by paying for it outright. Get immediate delivery and place it in your own safe deposit box.

10. SPIRIT ALL IMPORTANT

The investor who best combines good judgment and the public spirit, who is intent on making his funds serve the common good as well as making a profit for himself, is the most successful. Those who look merely to the promise of big income without regard to the uses to which their money is put often have to take severe losses. Those who invest in projects because they are new and interesting, or sponsored by a friend, also lose. Developing an organization and creating a market is ruinously costly work.

Conclusions

We can increase our financial reserves:

- (1) By carrying good bank accounts and maintaining good credit.
- (2) By owning only the building needed for a home and quarters for one's own business purposes.

(3) By **confining** the investments chosen to local first mortgages and good preferred stocks, or to listed bonds which are either underlying liens or bonds of reorganized companies.

(4) By confining one's speculation to the purchase of stocks for the long growth, supplemented by bargain stocks picked up during panics and sold during booms.

(5) By observing the ten general rules given in this chapter.

CHAPTER XII

BUDGET PROBLEMS

*Do you run your home and business on a budget?
If not, why not begin to-day?*

Every business and every home should be run on a budget system. No business is too large, nor any home too small, to adopt this plan. A very large proportion of business and family troubles have been the outcome of carrying on operations without a budget. Partners, both in business and marriage, get on nicely so long as there is plenty of cash in the bank. But when there is no money with which to pay bills overdue, trouble begins. There is only one way to prevent such dilemmas, and that is *by telling the dollar where to go instead of asking it where it went.*

BUDGETS EXPLAINED

The first step for a business man to take in the adoption of a budget is to estimate carefully his probable personal receipts during the ensuing twelve months. This calls for a knowledge both of his previous actual earnings and of the general business outlook. He can learn from his auditor or income tax statements how his actual earnings have been running and he can subscribe to a reliable statistical service to post him on the business outlook. For an intelligent estimate of how much his business is going to earn for him, he must decide whether to expect business during the coming year to be twenty percent better or twenty percent worse than it was last year.

Only after such a careful estimate is he prepared to determine what his expenditures shall be. For a man on a salary this first step is a much simpler problem, because he needs only to add his salary to any other income which he is receiving from rents, interest, or dividends.

After fixing upon the amount of one's income, it is fairly simple to plan a schedule of expenditures to the same scale. First come any interest payments for the year, and both business men and housewives must plan for these. Next come insurance premiums. There will also be other fixed expenses which must be met. I do not consider rent or even wages paid to servants or employees to be fixed, as these are largely subject to readjustments. While a business man's rent and pay roll depend somewhat. The business man should spend a reasonably fixed percentage of his gross upon advertising, and should be sure either to use up this percentage or else set it aside for what upon the character of his business, these items can usually be lowered or raised within certain reasonable future use when business is on the upgrade. By this shift he can make up somewhat for the decrease in profits when gross business is declining.

The second step to take in adopting the budget plan is to ascertain what is the best practice in the same general line of business. Go to five successful competitors in your city and ascertain the percentages of their income set aside for:

1. Interest and insurance premiums
2. Rent
3. Advertising
4. Pay roll, divided into manufacturing, selling, etc.
5. Miscellaneous
6. Overhead
7. Profit

ADJUSTING BUDGETS

Space here does not permit me to go into further details concerning business budgets; but any reader whose interest is serious in the matter who will write my office at Babson Park, Massachusetts, and state the kind of business he is in and his gross income for the past five years, may freely get the help he desires. Whatever statistics are available to show what percentage of his business income should be apportioned to various items, such as rent, wages, overhead, etc., will be sent to him.

Many a business man, and housewife as well, is handicapped to-day by the excessive proportion of income going for rent. Another bad leak, both in business and home, is the labor costs. Both of these costs are easily reducible. I never saw a business or a home where the labor bill could not be cut down, and often to the advantage of all concerned. The best thing that could happen to many homes would be to let the servants go so that the children would be forced to help in the work of keeping up the home. Its great universities have had a share in building up America, but so have its wood boxes and dish pans.

The mere work of making out a budget is a real education in itself for any business man or housewife. Five thousand dollars a year is considered to-day a good income. Indeed, ninety percent of the families of this country have incomes less than five thousand dollars a year. Most families think they can easily on this income spend one hundred dollars or more a month, or twelve hundred dollars per year, for shelter, and the wife thinks she surely is entitled to four hundred dollars a year for clothes. The making of a budget, however, will prove that on an income of five thousand dollars a year such allowances are too big. The monthly rent must be cut to seventy-five dollars as a maximum or to fifty dollars if

there is a family automobile, and the good wife reconcile herself to two hundred and fifty dollars for both clothes and spending money. Here is an illustration of how things work out:

<i>Items</i>	<i>Amount</i>
Rent	\$600
Taxes, club memberships, etc.	300
Life insurance	300
Automobile	300
Season ticket car fare	75
Meals in town	160
Traveling, holiday, vacation and entertainments.	200
Clothing, etc., for husband	150
Medical and dental	125
Gas and light	100
Coal and wood	180
School fees or money set aside for college education later	100
Children's clothes, books, etc.	125
Servant	400
Food	900
Other household expenses	100
Wife, for clothes and pocket money	250
Sundries	100
Savings	285
Church, benevolences, and charity.	250
Total	\$5,000

FAMILY BUDGETS

Readers who are especially interested in budgets for a small family should write the National Thrift Committee, 347 Madison Avenue, New York City. This committee will gladly send you, free of charge, full particulars. Very good work in this line has already been done also by other organizations for various groups of people. For instance, after a careful study of the family expense accounts of a large number of policemen in many

Southern cities, the following schedules were worked out as a model policeman's budget:

MONTHLY POLICEMAN'S BUDGET FOR THE SOUTH

<i>Item</i>	<i>Family of three</i>	<i>Family of four</i>
Groceries	\$40.00	\$50.00
Rental	18.00	20.00
Water	1.25	1.25
Lights	1.00	1.00
Clothing and shoes	15.00	16.00
Laundry and washing	4.00	4.75
Barber and recreations	3.00	3.75
Fuel	5.00	5.25
Insurance	2.25	2.75
School supplies, etc.	2.00	4.25
Incidentals	2.70	3.00
Church, benevolence	3.25	4.00
Medical supplies, etc.	2.00	3.00
	\$99.45	\$119.00

These are close estimates without anything added monthly for such irregular expenditures as dentistry, spells of sickness, operations, or any provisions for savings or payments on home, furniture, or chattels. Moreover, the rent item is abnormally low and nothing is left for even a Ford!

For success in operating a family budget it is advisable to pay cash for everything except items like rent, telephone, etc., for which the monthly charge is regularly the same. Moreover, you must clean house, pay up all old bills, and have the full amount of a month's budget, cash in hand, when starting out. Provide a tin box with envelopes for each of the remaining divisions of the budget. When dividing up the monthly income, put the required amount in each envelope; and, when paying, take the needed amount out of said envelope. It may be wise to use a bank account for such items as insurance, taxes,

etc. (bills paid only once a year, but for which money is put aside each month), but if you are to operate on a cash basis, you will have no "bills to pay by check."

EFFORT VERSUS BUSINESS

As I have already suggested, both heads of business and families get great surprises when preparing a budget. The very work of dividing one's income into different divisions is an education in finance. One is astonished to find how little he can allot to certain items and how it is absolutely necessary to cut down expenditures which heretofore seemed reasonable. If everyone would start in to-day and make out a budget there might temporarily be a drop in general business. Retail sales would suddenly fall off, rents would be reduced, and there might be almost a business panic; but if these budgets were kept up, business would be better off in the long run and this might be the last panic for many years.

TO INCREASE SAVINGS BUDGET YOUR INCOME

Only by widening the spread between income and expenditures can the average man hope to achieve financial independence. Systematic planning will keep expenses at a minimum and provide a surplus for investment purposes. Up-to-date business firms now operate on strict budget plans. The same method can be followed by the householder to his very great advantage.

The makeup of a budget for the home will differ in each individual instance. Thus any general budget must be changed and modified in certain respects depending on individual circumstances. The following tabulation can be utilized as a model upon which to base an individual home budget. These figures are arranged for a family of two adults and two children.

It is immediately clear that living expenses will absorb

A WORKING PLAN FOR YOUR MONEY

Accumulation				Living Expenses					Miscellaneous	
* Income	%	Insur- ance	Invest- ment	Specu- lative Fund	%	Food	Shel- ter	Clothes	Oper- ating Main- tenance	%
\$1,500	5	\$75	\$0	\$0	90	\$550	\$390	\$210	\$200	5
1,800	6	100	0	0	87	580	450	275	275	7
2,000	7½	125	25	0	85	600	480	320	300	7½
2,500	10	175	75	0	78	650	540	400	360	12
3,000	15	300	150	0	71	700	600	425	400	14
3,500	15	350	175	0	71	750	650	525	550	14
4,000	15	400	200	0	70	850	720	600	650	15
5,000	20	600	400	0	65	875	840	675	860	15
7,500	27	750	1,000	250	57	1,200	1,200	800	1,100	16
10,000	32	1,000	1,700	500	52	1,300	1,400	1,000	1,500	16
12,500	38	1,100	2,700	1,000	46	1,400	1,500	1,100	1,700	16
15,000	45	1,300	4,000	1,400	40	1,500	1,600	1,200	1,800	15
20,000	50	1,700	5,000	3,300	35	1,900	1,800	1,300	2,000	15
25,000	50	1,800	6,700	4,000	35	2,300	2,200	1,400	2,800	15
30,000	50	1,900	7,500	5,600	33	2,500	2,500	1,500	3,500	17
40,000	50	2,000	10,000	8,000	30	2,800	3,000	2,000	4,200	20
50,000	50	2,500	12,500	10,000	28	3,000	3,600	2,400	5,000	22

* Net after Federal Income Tax.

Insurance—calculated on maximum death benefit, i.e. ordinary life, at least for the lower incomes.

Investment—funds placed, on security, for income primarily.

Investment—funds placed, on security, for income primarily.
Speculative Fund—employed primarily for profit by the Long-Growth method; to a smaller extent by the Babsenchart method; to a smaller extent by the Long-Growth method.

Shelter—rent and taxes, interest, repairs, and upkeep.

Smelter-rent and taxes, interest, repairs, and upkeep. Miscellaneous—religious and other donations, education, recreation, medical care, etc. The percentage to apply to benevolences is a matter for individual consciences. Totals set down here can be expanded indefinitely so far as the larger incomes are concerned. For a family of four, however, it does not appear that any great leeway is to be found for those of relatively small earning capacity.

Service and house servants, light and fuel, home equipment, and replacements are included in maintenance.

practically all of the salary or wages of the man of lower income. How one will apportion funds in such instances is not at all a matter of desire but is dictated mainly by necessity. The margin of safety for all items is so narrow that none can receive overemphasis without causing trouble. Inevitably it means that any savings will be dissipated.

As income gradually increases, however, there is wide choice as to what disposition shall be made of extra funds. It is under such circumstances that the value of a budget as an incentive to saving is greatest. The way to increase one's estate most rapidly is by systematizing expenditures and making savings a definite charge against monthly income. Protection, first through insurance and then through investment of surplus, will provide safety and later old age income in keeping with average earnings.

Conclusions

We can increase our financial reserves:

(1) By laying out a family and business budget based upon a close estimate of income.

(2) By making sufficient provision in that budget for a young family, liberal benevolences, and a reasonable reserve.

(3) By sticking to the budget adopted under all circumstances.

(4) By explaining the budget to the children and also other members of the household so as to secure their full cooperation.

(5) By urging friends, neighbors, and competitors to adopt the budget system.

CHAPTER XIII

CHARITY PROBLEMS

How much shall I give to charities?

What is the best system of supporting charities?

We are living in an age when the coveting and ownership of things has become our most engrossing interest. So consuming is this passion for the acquisition of property that we have parted to a marked degree with our sense of fundamental values. The test of how civilized a nation is, is the quality of life which its people live, and not merely their material prosperity.

Spiritual values in America are to-day jeopardized by this material prosperity. So many other demands upon our time and our pocketbooks have precedence granted to them that we are slighting these more enduring forms of investment which have an inherent claim upon every man's life. At a time when Americans have more money than they ever had before, they are giving proportionately less and giving it more grudgingly to church and to charity. We like to consider ourselves a generous people, and yet it takes some dramatic or spectacular occasion to fan this generosity into flame. To give unostentatiously, and with no further urge than the realization that it is a sound Christian practice, is becoming increasingly rarer.

It is true that the church has a stronger claim upon the individual than secular benevolences. The church as the organized embodiment of the religious instinct of man has in all ages paid the individual the high compliment of making its appeal for support directly to him. It has had the proud and audacious humility to call upon men as men to

supply whatever material assistance it has needed. And this call should never go unanswered. I am not going to insist that the Biblical principle of the "tithe" or tenth be literally followed as a measure of the amount which an individual contributes to church and benevolences, but we can and ought, all of us, I submit, whether our income be large or small, make relatively generous contribution to the church.

GIVING TO THE CHURCH

The church, therefore, should get its share first. It must always depend for support, if it is to flourish, upon the voluntary generosity of its members. Under no other form of maintenance can it be truly successful. The church cannot become a ward of the state or the beneficiary of any other form of forced support, without losing its vitality. Secular charities can, and for the most part should, be maintained by the whole public in its community capacity, but the church, by some intrinsic necessity of its being, must be free to depend for support upon the voluntary gifts of those to whom it directly ministers.

Consequently, a fair part of every man's income, whether it be fifteen hundred dollars a year or a hundred and fifty thousand a year, should be set apart and donated to support some church in his community. Protestant, Catholic, or Jewish, it may be whichever he prefers. The church as the greatest single force on the side of better living in the United States to-day has a right to the support of every good citizen. So I say that a generous and regular sum should be apportioned from his income by every one of us to some local church or religious organization.

OUTSIDE BENEVOLENCES

When we consider secular benevolence and charities, this is a more complex problem. Poverty makes a uni-

versal appeal. We all feel inclined to help the unfortunate. Yet we must realize, if we are perfectly frank with ourselves, that seldom does an impulse to give spring from an unadulteratedly creditable motive. Too often there creeps into it the pompous joy of distributing handouts with a lavish gesture to recipients whose self-respect is thereby wounded, or a miser-like cunning to lay up treasure in the next world, or it is just a spree of emotion aroused by the chance encounter with a poor wretch.

OLD AGE PENSIONS

At some future day a social order may develop in which poverty and disease shall be unknown, but pending its arrival we must make use of the imperfect instruments available in coping with these unfortunates. Perhaps the greatest single need of a social character to-day is an even halfway satisfactory solution for the problem of impoverished old age. The pull of pathos and the drive of necessity combine to render it acute. The very best way to meet this problem would be for *all* of us citizens in our collective capacity as taxpayers to provide old age pensions for them. This would distribute the expense involved fairly. Such pensions would be both a more humane and a more intelligent method than our present way of treating them, and no more expensive. This remedy, moreover, would emancipate all concerned from the sickly sentimentality and the caprice that we have learned to associate with personal generosity.

We need to take the show window out of charity. Charity should be efficiently administered solely in behalf of the common welfare and a share of the expense involved should fall upon every able-bodied citizen with an income. But, while I believe that citizens should share in this support as a social duty, I realize that the time

has not yet come to make this method the law of the land. For the present, work of this sort must continue to be entrusted to various excellent charitable organizations such as are now performing invaluable public service in their several fields. Some of them, perhaps, may seem too elaborate, and too expensively operated; some may lack the warmth of soul which is so necessary for the best results, which other organizations like the Salvation Army, I believe, possess. There is, let us admit, too much duplication of effort. But imperfect though these instrumentalities be, they may justly appeal to each of us to share as good citizens in their salvaging work. We can all make it our business to pick out the forms of charitable activity which make the strongest appeal to us, and then donate some regular amount from our income to their work.

WHAT WAS THE POLICY OF JESUS?

I would very much like to have an opportunity to ask Jesus for several illustrations of what he meant when he said: "Give to him that asketh of thee and from him that would borrow of thee turn thou not away." Surely he did not mean to advise giving a young child a knife if he cried for it; neither would he advise giving a money loan to any young man who happened to step in and ask for it. He would have an object in mind and this would govern his choice of modes in granting all requests. Jesus was interested primarily in floating the kingdom of heaven on earth. In whatever manner this could be promoted by the giving or loaning of money, he would so recommend; but where it would be retarded, his choice among the modes of giving or loaning to those persons open to him would fall elsewhere. Money was to him, we may be sure, purely a means to his main end, and not to be allowed in any way to sidetrack that end. Spiritual

growth rather than material was the main end he sought, and we all know his choice was right.

Another thing: the only beggars and borrowers in his day probably were the utterly destitute and incapacitated who did so merely to keep alive. I doubt seriously whether Jesus had other people in mind than those who were in dire need; surely not people who were spendthrifts or wished to borrow for speculative purposes. Things of that kind Jesus seemed to regard as of little interest, and they were also probably far from the thoughts of most of his followers or hearers. He was, however, very much interested in the man or woman who was "down and out." His following consisted largely of those who were in trouble, spiritually, mentally, or physically, and his willingness to salvage drew no line which debarred him from saving the so-called "unfit." On the other hand, it must not be overlooked that, although the purpose of the Gospel is to save, yet it clearly warns those who continue to do foolish or selfish things that punishment and death will be their portion. Let us seek to apply this line of thought to present day conditions, and question what Jesus would advise concerning the many charities, endowments, and other similar agencies which are continually appealing for supporters. I do not know, of course, what he would say, but my humble opinion is that he would disapprove a majority of them. The inconsistencies of the whole situation on both sides, givers and receivers, would be very repugnant to Jesus. Personally I believe that he would advise that the Salvation Army, as originally projected, be backed to the limit, and urge us all to give to it liberally. But what the attitude of Jesus would be to the high pressure charities of to-day, administered in big office buildings with clerks in silks, and millionaire boards of trustees, I will not undertake to say. I do venture to believe that in place of rummage sales, church

theatricals, and charity bridge parties he would probably suggest that we deal justly, live simply, and cut out all styles and descriptions of hypocrisy.

HOW TO HELP PEOPLE

Of course, all this discussion of how to give hinges on the prior question to what extent we really can help people. If it is difficult to acquire money without hurting people in the process, it is surely as difficult to give money without our wish to assist becoming perverted and suffering a miscarriage. Jesus knew "what was in men" when he advised them to give only anonymously and to give in such a way that the recipient would not take it for granted that he must expect to receive the gift regularly. The intent of Jesus was to make men strong enough to stand on their own feet and live useful lives, rather than to make men comfortable. Surely it was not his desire to make them dependent upon others for any considerable length of time. Jesus seemed to hate speed, extravagance, vulgar publicity, and charity done for self-advertising purposes. Modern professional collectors and managers of "drives" have learned that most people do not give because of a desire to help a cause, but either to please some friend who is doing the soliciting or else to see their names in print. Of course, Jesus would condemn all such giving, as it is really not proper giving at all but only a form of advertising or exchange for value received. On the other hand, if all of us gave truly anonymously, we would be damned as stingy or hopelessly callous. So there you are!

Frankly, I feel we should do more of our giving to individuals in a personal way and less to institutions and organized charities to act as our substitutes. It surely would mean more giving done anonymously and less publicly. It would get us more in the habit of considering

the other fellow with the same matter of course as ourselves, and of dividing up our money in ways that would be best for the community as a whole. In that event, however, we might come to the conclusion finally that most of the money we have accumulated is of little good anyway, and more than a little source of trouble and irritation. Hence, instead of worrying about how to give it away after getting it, we might come to feel it best to quit accumulating any more and live in a simpler way as God intended we should.

COMMUNITY CHESTS

Nevertheless, I do believe in community chests, so called, not denying that the most democratic way of all of financing social work would be through taxation. Yet I realize that this latter method is not generally practicable for adoption at the present time. Under these circumstances, the wise thing to do, it seems to me, is to devise some plan for securing these voluntary funds which will introduce order and system into the process and guarantee adequate and stable support. The community chest seems best to fulfill these requirements. It is a centralized organization which raises the money by a single annual appeal for the funds required by the various charities of a community for their year's work.

An essential feature is a provision that any contributor to this single fund is held to be "immune" from individual solicitations by member organizations for current operating expenses during the period announced. The privilege is an almost universal rule also of allowing contributors to designate how their gifts shall be distributed among the various agencies. The grand total to be raised is determined in accordance with budgets prepared by the benevolent organizations which are to receive a share and approved by the central agency, in advance of the solici-

tation of funds. Denver started the practice in 1887, Elmira in 1910, and Cleveland in 1913, and the custom has now become widespread throughout the country. The increase was slow up to 1919 when there were only 36 community chests (exclusive of war chests) in American cities of twenty thousand and more inhabitants. Fresh accessions then became more rapid and at the present time the custom is quite common. As the total number of American cities with a population of twenty thousand or more is 355, fifty percent of them have now community chests.

A study of community chest campaigns over a period of years indicates the following results:

1. More money for member organizations has been obtained than had been obtained previously by separate solicitations.
2. The number of contributors has been enlarged, though the large givers still continue to bear the heaviest share of the burden.
3. The cost of raising these funds has been reduced.

Another and a higher value of the community chest springs from the fact that it brings about a fusion of divergent groups in the community, divergent in social thought, in religion, in racial ancestry, and generates a consciousness of community needs. This inevitably results in a widening and deepening of community life.

Conclusions

We may increase the community's financial reserves:

(1) By coöperating with others in supporting the public charities approved after careful unbiased investigation.

(2) By making personal gifts only to individuals who are known to be worthy, but who will not apply to public charities.

(3) By avoiding promiscuous giving and giving done just to make us popular.

(4) By especially generous contributions to one's church and by teaching one's children to do likewise.

(5) By observing the Golden Rule in earning, in saving, in investing, and in giving.

PART II

PHYSICAL RESERVES

CHAPTER I

PROBLEMS OF CIVILIZATION

Is civilization a success or a failure?
Is the world getting worse or better?

INTRODUCTORY

My acquaintance with the leading business and professional men of America convinces me that their physical strength has been a great factor in their success. The same is true of American statesmen and public leaders. Yes, and it applies to employees who make a success of their work either in the factory or in the office.

When it comes to a pinch in the struggle between competitors who are fairly well matched, financially and mentally, the man with the greatest store of physical reserve to draw upon is often the one who wins. It would be hard to exaggerate the importance of building up ample physical reserves to carry one through the emergency in which the average man would get sick, or played out, and give up. This store of physical reserve can be acquired by following a few simple rules of diet, exercise, bathing, and general care of one's body. Moreover, it can be done by the weak as well as by the strong, and *in saying this I speak from personal experience*. To incite others to accumulate such physical reserves is the purpose of the second part of this book.

I said to God: "Life is a wine-cup,
A thing to be drained while we may;
And those who can drink it most deeply
And emptiest cast it away,
The ones who have claimed the full measure
Of all the joy it can give,
Are those who have learned most completely
What it means to be conscious and live."

But God said: "No, life is a picture,
A thing you may paint as you will,
Your colors are of your own choosing,
And yours is the measure of skill.
You may paint, and the curse or the blessing
With all of their burden or worth,
When your brush has been dropped will be treasured
As your gift to the children of earth."

(*Life*, by CLARENCE E. FLYNN.)

Life is made up of problems. From birth to death problems seem to pour in upon us in a constant stream—problems financial, physical, and spiritual in character. Statistics indicate that most of these problems are products of our civilization, in spite of the fact that civilization's chief aim is to free us from these difficulties. Here are some of the questions raised by this situation: Are these problems of civilization too baffling for us or can they be mastered? Are our children to see evolution or revolution in the saddle? Will the solutions, if they come, be collectively or individually engineered? Will they be accepted or will they have to be forced upon us?

Is the production of goods our real problem? Is it more goods or more leisure that people really want? Is it more leisure, or better health and more happiness that civilization is expected to produce? If so, is civilization producing this peace—personal peace, industrial peace, in-

ternational peace? At any rate, is it producing it on a scale at all comparable with the stupendous amount of energy it is expending? The statistician's answer to his own question is that the production of real peace and happiness, not so-called pleasure, is the problem now facing civilization with a peremptory demand for solution. If civilization cannot be said to have failed utterly to solve this problem, surely it has gone only a short distance on the long road leading to its solution. The routine of the average business man can be compared only to the padding of a squirrel in his cage, or the building done by a child with blocks merely for the sake of knocking them down again.

LIFE'S INCONSISTENCIES

Take a look at the professions: medicine, law, journalism, etc. Our doctors are lengthening people's lives, but are they equipping them with a more peaceful state of mind? Is the percentage of doctors to the thousand of its population any criterion of a city's health? Surgeons are performing wonderful operations, but to what purpose? Is mere length the real goal of life? Great efforts are made to preserve child life and at the same time people are preaching birth control. This is not to criticize birth control, but to point out one of the inconsistencies of the existing situation. Physicians themselves invest their money in commercial enterprises which are either ruining the health of their employees, or manufacturing products harmful to the health of the community. Surely a general survey of the entire program reveals paradoxical conditions at best. A few of the basic scientific discoveries have added something, it is true, to the sum total of the world's health and peace, but even these serve largely to correct evils and difficulties which civilization itself has brought upon us.

Of all civilization's products, the law and the lawyer present the most difficult problem. The lawyer first makes laws to stop certain customs and then works harder and charges bigger fees to assist people to do what said laws forbid and get away with it. Surely the world would be more healthful to-day if a majority of the laws on the statute books could be wiped out and most of the lawyers turned loose to use their great abilities in producing something socially worth while. I go further and say that, were the entire criminal code repealed and the Ten Commandments substituted in its place, we might all be happier, healthier, and safer. Our jury system is most inefficient, and even the present conduct of our court proceedings by bench and bar seem medieval to the trained engineer or scientist. I get the impression that the principal work of most lawyers, in trying a case, is not to uncover all the facts, but to prevent the opposing side from putting in some of its honest testimony. The suppression of facts damaging to its own side and the casting of suspicion on those brought out by the opponent seem to be the purpose of a modern trial.

PERSONAL CONFESSION

The same inconsistencies, I am ready to admit, prevail in the statistical business. Most of the statistics compiled are not gathered with the intent to make people healthier or happier, but to enable their users to take advantage of others. During the past thirty years I have had ample opportunity to become familiar at close range with the character of the requests made both by investors and business concerns seeking statistical services. Nine-tenths of the investors are in search, not of a way to help curb the periods of overexpansion and the corresponding wasteful depressions, but rather of a way to hold their securities up to the very day that the market breaks in

order to unload them in the nick of time on someone less fortunate than themselves.

A large number of the many statistical services now in operation pretend that they are able to help their clients to do this very thing. The acceptance of this inducement poisons the transaction from beginning to end and turns it into a "bootlegging" proposition which can be justified from no standpoint. As often as statisticians succeed in keeping an investor out of the stock market during times when prices are overextended, and in giving an investor courage to buy stocks during depressions when everyone else is afraid, they render a real service to their clients and to their country. When put to this use, statistics contribute to make each period of expansion a little less violent and each period of depression less disastrous.

Schools and colleges are most interesting illustrations of the problems engendered by civilization in its efforts to reach the true goal of life. The original purposes of our educational institutions were fundamentally sound, namely, (1) to teach the masses to read so that they could all and severally know their Bible, and (2) to train the brighter minds to be statesmen, scientists, and teachers. Yale College even was founded primarily to train men for the ministry. But to-day what do we see? Most educational institutions have gone money mad and are fast becoming money making training schools. The principal products of our high schools are typists and stenographers, when about the worst thing a woman between the ages of 18 and 28 can do is to sit down and operate a typewriter all day. I speak by the card, for I am a large employer of girls in stenographic and typing positions.

Our colleges are installing more and more courses that will put their students in line for the big money prizes as graduates. They are not striving to put the brakes on but are copying employers and wage workers in the

mad rush for wealth in laying out the training which they are prepared to give. Statistics show that the highest percentage of increase in enrollment each year is in the so-called "business administration" departments of our colleges. Next in growth come the law schools, which keep on grinding out more legal parasites, of whom there are already too many. State universities are becoming mere diploma factories or department stores, offering anything for which there is a demand irrespective of whether in the sequel it makes for health or weakness, peace or discontent. If those who sacrificed to found these educational institutions could know some of the things which they are now doing, they would turn over in their graves. The chief aim of these schools and colleges should be to help civilization store up worth while reserves

FARMERS NOT APPRECIATED

But what about our farmers, manufacturers, and merchants? some may ask. It seems beyond dispute that farmers are engaged in a useful calling, making for health and comfort all round. Surely farming is a most essential industry. Perhaps this is the very reason that farmers are the least rewarded. The same amount of capital, labor, and ability spent upon some relatively useless industry will return five times greater reward. At present, American society grants the farmer the least in the way of both reward and recognition, and yet we are all more absolutely dependent upon him than upon all other combined groups. Is it surprising that the farmers of to-day are dissatisfied with their lot, or that their children leave for the cities as soon as they are old enough to do so?

When we come to consider factories and stores, a spotty situation faces us. Certain industries and merchants are producing and distributing goods which add to the health

of our communities. But the bulk of goods produced and sold are a handicap rather than a help toward good health and real happiness. To-day's system of merchandising, from the shop window to the newspaper advertisement, is based upon the principle of sowing discontent in the mind of the buyer with what she now has and rendering her so dissatisfied that she must buy something different. The entire process can only be likened to efforts to satisfy one's thirst by drinking salt water.

SOCIAL PROBLEMS SERIOUS

We all know that freedom in weak hands is very dangerous. It must be balanced by health and strength of character. Health and peace are the result of spiritual rather than material possessions. This needs to be generally recognized, and churches, colleges, schools, and courts must be remodeled to enrich the *hearts* rather than the *pocketbooks* of people. Scientists, statesmen, engineers, and workers ought to coöperate in producing healthier and happier people rather than bigger and richer cities. When the masses once become aware of the fool's paradise for which they have been striving and once get their first taste of truly better conditions ahead, present customs will crumble and institutions that have been centuries in the building may come to an end in a few months.

I have no quarrel with civilization. I thank God for the many solid and worth while contributions it has given to the world. My point here is that civilization cannot be depended upon to solve your problems or mine. Curing the ills which it has itself brought upon the world keeps it too busy. We must solve our own problems individually with God's help. Moreover, we must be content to make slow improvement, thinking more of how our acts may help future individuals than our immediate

selves. Let us remember that Jesus did not endeavor to found any stock company for the mass production of healthier and happier people. His work was purely with the individual. When each employer looks after the health of his employees and each householder becomes interested in the welfare of his next door neighbor, and parents see that their children are properly trained, this will be a pretty good world, and ninety-nine percent of our charitable organizations can disband.

THE WORLD'S HISTORY

Hundreds of millions of years ago the world was in its preparatory stages and a mass of burning gas. Next it cooled and gradually solidified. A million years later minute forms of life developed. One day a tadpole was born. Surely this was a momentous event! Other animals followed and in the course of another million years or so an ape developed; another million and a man and woman had appeared. This marks another great milestone in history.

With the birth of man came the birth also of a new group of contests, which form the basis of our present civilization. The primary struggles with which this civilization started were over the possession of a woman and the necessity of finding food, clothing, and shelter. The two basic laws of nature, the "law of attraction" and the "law of reaction," which had determined the formation of the physical world, then began to exercise jurisdiction over the settlement of the problems of men and women. This same conflict has continued all the hundreds of thousands of years which have followed.

While this long siege has been in progress, civilization has gradually been evolving, but as a by-product merely. The development of civilization has never been a conscious goal, which accounts largely for its imperfections

and its shortcomings. The real difficulty to-day is not that civilization is so imperfect, but rather than we do not bear in mind that it is a mere by-product of the eons of struggle waged by men for the acquisition of a woman and food, clothing and shelter, and that the motive power which keeps this conflict ever going is the emotions. The purport of all this is, of course, that we should give less attention to material possessions, educational institutions, learned professions, and all else we style "civilization," and shift our major emphasis to the personal problems of life. Instead of depending upon civilization to create for us physical reserves, let us remember that our ancestors had these reserves before there was any civilization and that civilization has depleted them.

LET US BE OPTIMISTS

In the meantime let us not worry or get in too much of a hurry. Let us remember that, even with the mountain of errors still made, the world manages to get better at a faster rate than ever before. Civilization does get us somewhere, even though it does so very slowly. Therefore, it seems to me the wise policy is to ally ourselves with progressive movements, but not to worry because immediate results are not apparent. We should fearlessly take a stand for progress, but do so in the interests of our great-great-grandchildren rather than in expectation of benefiting ourselves. Conventions should be observed so far as necessary to avoid making too many others unhappy, but never for convention's own sake. Let us forget civilization *per se* and be as natural and as honest with one another as we can, satisfied to employ our influence toward making a healthier, happier, and more useful world without expecting very much in the way of immediate returns.

Yes, civilization is on the up grade; it is foolish to let

the fairer prospect from each new landing discourage us. Some day all people, it is likely, will be truly healthy, honest, and free; but it may take thousands of years more to bring it to pass. In the meantime, let us enjoy our infinitesimal portion and be thankful that we are living to-day instead of ten thousand years ago. As a step toward this goal let us overhaul ourselves, realize the very wonderful machine which we all possess in this body of ours, and learn how to make it function ever so much more efficiently.

A keen-edged sword in Somebody's hand;
And keen the edge of the pain it brings;
Long, long ago it thrust, and pricked,
And prodded about the roots of things.
It searched and troubled the hollows dark;
It troubles the world and stirs up strife;
It troubles the beast of the field and man:
The name of this troublesome sword is—Life.

The oyster lay like a lump content,
Content with himself and his mud and slime;
The sword thrust under him till at last
He said, "There is nothing to do but climb."
A million of years—for oysters are slow
And only ask to be let alone—
He climbed; he climbed clean out of his shell,
And lo! was a fish with a good backbone.

The fish was happy; but the fish loved ease,
And lazily paddled the summer seas,
With never a thought of his home in the mud,
And never a dream of what must be.
But pain ran through him, he knew not why;
The sword was there in Somebody's hand;
It pricked him once from the slime to the sea,
It pricked him now from the sea to the land.

He stood a beast with four great feet;
And a yard of tail to follow him round;
Content he was with a beast's content,
To eat and drink and lie on the ground.
But the sword was after him still, and still
The old pain racked as it racked before;
The ease he loved seemed never so far,
And all he could do was to climb some more.

For many and many a myriad years
The poor beast climbed; the way was blind;
He wore his yard of a tail to a stump,
Then dropped the stump in the woods behind.
His paws grew hands, and he stood erect;
One morning, the sun just over the brink,
There flashed a spark through his beastly brain,
And he said, "I'm a man, for I can think!"

And man loves ease; the Lord knows that;
For oyster and fish and beast combine
To smother his new-born soul of fire
And drag it back to the earth and the brine.
But pain and trouble take hold on man;
The terrible sword doth prick and prod;
He finds no peace, for there is no peace
For man till he reaches the utmost—God.
(*The Sword*, by SAMUEL VALENTINE COLE.)

CHAPTER ·II

FOOD PROBLEMS

Can we increase or retard our efficiency by regulating our eating and by curbing our animal instincts?

At birth the vast majority of us receive healthy bodies and minds. Any deviation from the successful functioning, normal to them, is apt to be due to some improper use we have made of them, or a reaction to defects of environment. Hence, if we would live life to the utmost, it behooves us to secure and act upon a very definite knowledge of how best to use these bodies of ours. The human body may be most aptly and correctly compared with an engine. Both consume fuel, and in the combustion thereof generate heat and motion. In order to keep in perfect running order and perform efficiently, both must get rid of the waste products resulting from this combustion. Fuel problems have a most important bearing in determining our health and physical reserves.

DIFFERENT FOODS

Scientists have divided food into several classes: *proteids*, such as meat, fish, and eggs; *carbohydrates or starches*, such as bread, macaroni, crackers, and sugar; and *fats*, such as butter, cream, salad oil, and bacon. Obviously most foods contain a mixture of two or more of these elements, but it should be our custom to see that our rations contain a balanced supply of them. Milk contains all three, proteid, carbohydrate in the form of milk

sugar, and fat in the form of cream. In addition, it contains two other necessary constituents for the efficient maintenance of full bodily vigor, namely, *water* and certain *vitamins* and *mineral salts* which enter into most of our tissues, salts of lime being found chiefly in our bones. These vitamins and salts are obtainable from fruits and green vegetables. Orange juice and tomatoes are especially healthful.

A diet sufficient to maintain the body in full vigor must contain all these constituents. For instance, a diet of potatoes must be combined with such foods as meat and butter in order to supply the required proteids and fats. The element in this problem which most concerns us in our daily life does not have to do with the types of food to choose—these will be largely regulated by the dictates of our natural appetite—but with the kinds of food which can most easily be digested, or burned up to serve our bodies as fuel. It makes no difference how appropriate our choice of food as to its chemical composition may be, if it is too difficult to digest and assimilate. Of course, this matter of digestibility varies with the individual. What one can eat to advantage, another cannot; but in general there are certain things that should be avoided in any quantity, such as fried foods, rich puddings, pastries, or foods with an excess of lard or other fats.

COOKING OF FOODS

Even the most suitable kinds of food may be so poorly cooked as to be rendered indigestible. A long story could be made of this one subject alone, but suffice it to say that heat is employed to prepare food for human use primarily in order to make it more digestible. Cooking which does not accomplish this end is worse than useless. Certain foods, notably vegetables and cereals, cannot be digested at all without having been previously subjected

to sufficient heat to burst the starch cells and separate or loosen the woody fibers that form such an important part of the structure of all vegetable foods. Animal foods, such as meat, fish, eggs, or milk, can be eaten raw, but civilization has so refined our tastes that uncooked meat or fish are considered exceedingly unpalatable. Although this class of foods is not actually rendered more digestible by being subjected to heat, still it is a much safer way in which to eat them, for some meats are apt to contain the larvae of certain parasitic worms which are killed and rendered harmless by heat.

Several classes of foodstuffs have been mentioned, but other necessary elements enter into a balanced diet which will keep the body well conditioned. These include the vitamins to which I have referred, which can be secured from fruits, the outside layers of the wheat berry and other grains, fresh milk, etc. In countries where the diet consists largely of one article of food, certain forms of debilitation are very common, such as scurvy, beri-beri, and pellagra. Scurvy is sure to appear on ship-board during long voyages where the staple food is salted meat, and fresh vegetables, fruits, milk, and eggs are not obtainable. Beri-beri has been shown to result from living on a diet of polished rice and the use of the unpolished or whole rise kernel in the diet.

REQUIREMENTS OF THE BODY

To keep the body efficient a diet must consist not only of proteid, carbohydrate, and fat containing foods, but provide as well sufficient salts, such as sodium chloride, lime salts and iron, and also vitamins. The correct proportions of the various constituents vary according to different authorities, but are, roughly, one of proteid to five of carbohydrate and one-half of fat. The quantities of the various foods must naturally vary according to one's

age, weight, and the amount of physical work performed; but every individual must have a minimum of proteid, for this is required in the growth or repair of all the cells. Excess of proteid, on the other hand, is harmful, because its elimination throws too much work upon the kidneys. The amount of fat is another variable. In cold climates its small bulk per unit of food value and its great heat producing capacity render it exceedingly valuable. Any excess of carbohydrate or fat is deposited in the body as fat. A certain amount of it serves as a useful reserve and a natural insulation against cold, but this amount can easily be exceeded, with the results so familiar to those who suffer from obesity.

In warm countries, an efficient diet is very different from that required for temperate regions. Far less meat should be eaten and the necessary proteid be obtained from beans and similar protein foods. The main bulk is made up of starchy foods, such as rice cooked with mush fat. In order to make these starchy foods more tasty, peppers and curry are freely used. On going from a temperate climate to the tropics, one should eat either as the natives do or else stick to one's own former diet in reduced amounts and avoid altogether the highly seasoned or greasy foods which are always served. Trouble is sure to follow if the two are mixed. Wherever one lives it is well to eat much fruit and green vegetables, such as spinach, lettuce, and string beans.

DIGESTION

Having in this very rough, elementary way considered the subject of what to eat, let us now follow the food after it is taken into the body and see what becomes of it. First it is chewed, which process breaks it up into small pieces and mixes saliva with it. This saliva serves two purposes: it acts as a lubricant, and it contains a sub-

stance which acts upon starch so as to change it into sugar. After being chewed the food is swallowed, and it then moves down the esophagus into the stomach. Here it meets and gradually mixes with gastric juice which contains a small percentage of hydrochloric acid and pepsin, which has the power to render soluble or digest the proteid foods. In order to insure that the juice shall come into contact with and permeate all the food, the muscular walls of the stomach continually contract, so that the stomach may most aptly be compared to a churn.

In the course of an hour or two the partially digested food is gradually passed into the small intestine. At the same time the liver pours out bile and the pancreas its juice. These two secretions together have the power to digest the fats and whatever carbohydrates and proteids have not previously been rendered fit for absorption. The small intestine is some twenty feet long, and, as the food is pushed along by the muscular contraction of its walls, the process of digestion is completed, and by the time it reaches the lower half of the intestine it is ready to be absorbed. The insoluble or indigestible remnants, consisting of vegetable fiber, gristle, seeds, fruit skins, etc., pass into the large intestine, where the water is removed, and so on down to the rectum.

FUNCTIONS OF THE BLOOD

To return now to the process of absorption. Proteids and carbohydrates are absorbed directly into the blood. The fat, in the form of a fine emulsion, not unlike cream, after pursuing a more roundabout course, also eventually joins the blood stream. In this way the blood becomes the carrier of fresh nutriment and, circulating as it does to all parts of the body, distributes this nutriment at whatever points it happens to be needed. Starchy foods in the process of digestion turn into sugar, which has a very

special function to perform, namely, to act as a quickly available source of energy. Every time we move a muscle energy is consumed, which energy is obtained from the burning up of the supply of this sugar in the body. Naturally we use our muscles more at certain times than at others, and in order to have sugar always available a certain percentage of it is normally ever present in the blood. Any excess is stored in the liver in the form of animal starch or glycogen. All sudden calls for sugar by the muscles are met by the liver, which has the power to liberate the glycogen metamorphosed into sugar again.

AVOID GETTING CROSS

This intricate mechanism of digestion just described is under the control of a special set of nerves. Unlike the ordinary nerves of the body which can be influenced by the will, they carry on their activities automatically. In walking or running we exercise a certain amount of will power, however small; but to digest a meal no voluntary effort is necessary. But this automatic process is subject to disturbance in marked degree from our emotional condition, which is measurably under our direct control. It is well known that whiffs of savory, appetizing dishes cause a "watering" of the mouth and of the stomach, that is, a flow of saliva and of gastric juice in preparation for the expected digestive task. It is not so well understood that rage or fear will absolutely stop the flow of these secretions. Even lesser disturbances of the emotional states have similar bad effects on digestion. People who worry have notoriously bad digestions.

There are several lessons to be drawn from these observations, all of them of the utmost importance for healthy living. In the first place, all food should be appetizing and well served. It should be eaten amid pleasant surroundings. Time should be taken to chew it thor-

oughly; very cold or piping hot dishes or drinks should be taboo, as they either chill or overheat the stomach. It is unwise to drink fluids at meal time as they will dilute the gastric juice to such an extent as to weaken its action. It is far better to eat less and take more time about it than to eat a larger amount hastily and have some of it remain undigested. Failure to observe these simple rules invariably leads to trouble. After a meal it is wise to stay quiet for an hour and not engage in any violent exercise, physical or mental. This allows digestion a full chance to get well under way.

CONSTIPATION

We followed the food during the process of digestion until there was nothing left but waste products. Normally these are passed by the large intestine promptly to the rectum, whence they are evacuated and removed. In the course of their progress, along the eight or ten feet of large intestine, more or less decomposition always goes on as the result of bacterial action. If the waste products contain much proteid matter—and in the average diet they do—certain poisonous substances form, especially if they remain long in the body. In constipation, the lower bowel becomes clogged with these poisons of decomposition and absorption of these poisons into the blood is the consequence. No wonder, then, that the constipated individual suffers from headaches, lassitude, indigestion, and hives, that his tongue is furred and his breath foul. The wonder is that his bad symptoms are so few. It is not putting it too strongly to say that half the ills of mankind are caused by improper action of the bowels due to ill chosen or excess amounts of food eaten. Two daily evacuations, at regular hours, are not simply desirable but indispensable if we wish to enjoy maximum good health and efficiency.

I cannot too strongly impress upon young men that

the whole question of their future health is very largely in their own hands. Many of the ills which put in their appearance later in life are the direct result of the follies committed in youth. Remember that if you want the engine of your body to remain efficient, you must understand how to run and how to spare it. Every time you go to foolish excesses in matters of food and drink or a long succession of late hours either of work or play, a harmful reaction upon your constitution is sure to follow. There cannot be an action without an equivalent in the way of reaction. Let me therefore refer again to the similarity between the body and an engine. In both, the laws of mechanics reign supreme. Every action has its equivalent reaction. If you overeat, your body pays for it; if you do not eat enough, again your body suffers; if you eat improper food, indigestion is the bill rendered. No action occurs without its proper expenditure of energy; but, just as in mechanics, no action is lost. Digestion might be described as the translation of chemical energy into mechanical and heat energy. Viewed in this light, our analogy is further substantiated. One thing more; nothing helps both digestion and proper elimination so much as a clear conscience. Loving God with all our hearts and our neighbors as ourselves can do more to keep us well and efficient than all the doctors in the world.

DRINK MORE WATER

The kidneys may be counted a part of the circulatory system because of the fact that they act as filters through which the poisons are passed out of the blood. This very definition makes evident how indispensable they are. Without them, life would be impossible for more than a very few hours. It must be our study, then, to lighten their work wherever we can. The first requisite for their proper action is plenty of water. For it is a law of physics that it is harder to secrete a concentrated than

a dilute solution. Water is the nearly universal solvent; furthermore, it forms a very large part of the human body. It is indispensable to the proper running of the machine. The amount of water which an adult should drink daily varies with circumstances, but is in the neighborhood of ten glasses. In warm weather, when there is considerable sweating, much more is required. The safest guide is in the color and amount of the urine. Everyone should have his urine examined by a doctor at least once a year.

Another way in which the work of the kidneys may be lightened is by a properly selected diet. This is especially important after middle age. Meat, fish, or eggs should be taken only once a day; or, if twice, the portions eaten should be smaller. The man who indulges in a pound of beefsteak at one meal and a generous portion of lamb at the next is laying up trouble for himself later in life. Highly seasoned foods, spices and relishes, are bad if taken regularly or in excess. But the chief and most important way in which the kidneys may be spared is by avoiding worry or an excess of mental exercise. The peaceful mind is a great factor in producing good health.

Conclusions

We can increase our physical reserves:

(1) By chewing our food more and eating more slowly.

(2) By eating less as we approach middle age.

(3) By obtaining expert advice as to what we should avoid in foods.

(4) By drinking more water before breakfast and between meals.

(5) By eating more spinach and other laxative vegetables, more fruits, and, if necessary, by taking daily a mild laxative, such as senna water, to keep the bowels fully opened.

CHAPTER III

FRESH AIR PROBLEMS

Are exercise and breathing important factors in the development of a successful career?

Activity is indispensable to efficiency. To each one of us has been given a full equipment of muscles, but what is gotten out of them depends upon ourselves. Even the most perfect machine, when allowed to remain unused, deteriorates. The same is true of our muscles in even a greater degree. Disuse leads to degeneration; proper use leads to development and growth. In no other province of its jurisdiction is the law of action and reaction more plainly evident. Just that much action which we expend in developing our muscles will be repaid us in increased power. The less we do, the less we shall be able to do.

But to return to our analogy of the machine. There must be no weak link in the chain. In any boiler the riveting of each plate must be able to stand the same resistance as its fellows. Similarly with our bodies; one muscle or one group of muscles must not be developed at the expense of others. The phrase "muscular system" is peculiarly apt. Our muscles form part of a very intricate system. Each works with or against the others. Overdevelopment of one will throw the others out of balance. To refresh our memories concerning the working of this system, let us take an example or two.

REASONS FOR EXERCISE

The bending of the arm at the elbow requires the contraction of a powerful muscle, the biceps, which is

attached at one end to the upper arm and at the other to the forearm. By the shortening of this muscle the forearm is bent toward the upper arm on its hinge at the elbow. Conversely, to straighten the arm again, another muscle on the other side of the upper arm shortens, and the pull of its contraction on the tip of the elbow brings the forearm back again to its original position. Here are action and reaction. If one muscle contracts, its teammate must relax or no motion will result. In action and structure the rest of the muscular system is built and operates on just the same lines. The motion of every joint is geared up with a similar group of muscles performing the reverse functions.

We maintain an erect position through alternate contraction and relaxation of two reciprocal sets of muscles, one situated along the front of the neck, chest, abdomen, and legs, and the other along the back. In bending forward, while one set or portion contracts, the opposite set relaxes. In bending backward, these actions are reversed. In standing straight, both sets maintain the tension required to prevent motion in either direction. This makes it evident at once how important it is to stand properly. The sagging forward of head and shoulders puts an extra strain on the muscles of the back, which ends in the development of backaches, to say nothing of the impediment to proper breathing caused by the same slouchy attitude. *To be efficient we must stand erect and sit up properly.*

AVOID GETTING OVERTIRED

Regular exercise of all the muscles of the body is necessary for good health. That is generally admitted, but a sharper realization of just how necessary it is will become plainer upon an analysis of what takes place in the process. During the course of exercise the heart's

action is more forceful, the pulse is quickened, the blood runs faster, and the breathing is deeper and more rapid. This increase of energy is supplied by an increased combustion of sugar, which must be obtained from the stored up starch of the liver. Exercise results in the toning up of all the bodily activities. The appetite is increased and the intestines, stomach, liver, and kidneys are all spurred on to perform their functions better. After a spell of insufficient exercise, people commonly remark that the system is sluggish or the liver torpid. And it is true to say that our various organs need to be stirred up at times; they do act better afterwards. In no other way can this shake-up be accomplished more easily and naturally than by exercise. It must not be forgotten, however, that the risk of unfitness that the body runs from not exercising enough, it also incurs from violent or excessive exercise. Fatigue, like sin, is a poison.

The sense of fatigue was given to us as a guide when to stop. If a given motion of a muscle be persisted in up to the point of absolute exhaustion, several days must elapse before its recovery will be complete. During the early stages of the repeated contraction of a muscle certain poisonous substances which develop as by-products are carried off by the blood and passed out by the kidneys as fast as they form. The appearance of a sense of fatigue is a sign that this elimination of these poisons is not proceeding fast enough, and therefore increasing portions of them are being retained in the muscle itself. Exhaustion when reached means that the muscle in question is so filled with poisonous waste that it has lost the power to contract at all. Here again is our law of action and reaction at work. Exercise in moderation and the reaction is beneficial; exercise excessively and the reaction is harmful.

THE EXTREME IMPORTANCE OF EXERCISE

Another cardinal principle in the development of our bodies is the necessity of regularity in exercise. As we have seen, daily use in moderation leads to development, whereas relatively limited periods of disuse lead to degeneration. When an athlete desires to enter a contest he consents to undergo a period of training. During this interval he eats only plain and nourishing food, abstains completely from alcohol, tobacco, and late hours, and begins to take a certain amount of exercise regularly. At first the form chosen is very light and the time devoted to it is short. Gradually the amount and severity of the exercise are increased until his body becomes fit to engage in the particular event for which he is training.

It would not be advisable for the average man to decide to undertake the strict training required of athletes. Keeping it up for any length of time would not only prove irksome, but it would be far too strenuous. This is one of the chief objections to sports requiring such weeks of strict training as college football or rowing. A man may be able to spare the time regularly while at college, but after he has begun to earn his living he will soon miss out a day or two, and then days at a time, if he tries to keep up these activities at the same rate. Then he will find that the degeneration of overdeveloped muscles overloads the blood with toxic elements and develops a tendency to accumulate excessive weight. The average business or professional man, therefore, should choose forms of exercise which he can keep up—not simply from day to day, but from year to year. Preferably, he should take his exercise in the open air and let some associated interest abstract his attention in part from the exercise itself in order to make it thoroughly attractive.

DEEP BREATHING ADVISABLE

Of games, perhaps golf comes the nearest to fulfilling all these requirements; hence its popularity among men who keep themselves in good condition is deserved. Tennis, though usually too violent for men past middle age, is also good. Walking with some direct object in view is a form of exercise within the reach of everyone. By direct object, I mean that a walk should not be aimless, but have some goal ahead to keep interest alive. Fishing, hunting, photographing of wild animals, botanizing, mountain climbing, horseback riding, and other similar pastimes illustrate what I mean.

The following points need emphasis:

- (1) Exercise regularly and in the open air.
- (2) Do not push your exercise to a point much beyond the emergence of a feeling of healthy fatigue.
- (3) Be sure that you exercise all the muscles of the body and not a few only.
- (4) Make the associations of your period of exercise interesting and mentally stimulating.
- (5) Do not knock all exercise on the score that you have no time to give to it. Make time. Your gain in reserves will more than make good the time so consumed.

The air passages consist of the nose, bronchial tubes, and the lungs. The nose may be likened to a filter by means of which the dust which the atmosphere may contain is removed. Part of its functions, also, is to supply moisture, so that by the time the air reaches the lungs by way of the bronchial tubes it will be free from dust and not bone dry. This makes it evident at once how injurious mouth breathing if persisted in for long periods may become. Breathing through the mouth not only allows the dust which the air contains to reach the lungs, but at the same time the air thus supplied is received in an

abnormally dry and irritating state. This becomes a source of frequent coughs and colds.

HOW THE LUNGS WORK

The lungs are composed of an enormous number of tiny membranous compartments, in which the blood circulates. Their function is to supply points of contact between the fresh oxygen of the air and the impurities of the blood. Oxygen is absorbed and carbon dioxide given off in the process which purifies the blood and renders it fit to reserve the tissues. In taking a breath the chest, which serves as a receptacle for the lungs, is expanded, and with it the lungs themselves, but it is only by deep breathing that the blood in all parts of the lungs is reached by the air thus inhaled. Shallow and cramped breathing, by precluding the full expansion of the lungs, may permit such diseases as tuberculosis to gain a foothold. Deep breathing, it is true, requires more effort, but the beneficial reaction thus obtained is in direct proportion to the effort required.

After the air enters the nostrils it passes through a veritable forest of small hairs which catch and hold back the coarser particles of dust and dirt. Blow your nose after a train ride or a day in the city and observe for yourself the amount of soot and dirt which might have been carried direct to the lungs had it not been thus filtered out. Next the current of air passes over a series of small, spongy protuberances which both warm it and supply it with moisture. In passing on further through tubes situated in the throat the finer particles of dust are caught and absorbed by the action of millions of microscopically small hairs in a constant film of moisture coating these tubes. When the air reaches the lungs, it delivers up its load of oxygen to the red corpuscles of the blood, which act as carriers of this oxygen to every

last cell of protoplasm of which the tissues of the body are composed. Like any factory the body must have a supply of energy if it is to get any work out of its cell and tissue machinery. The sugar content of the blood is the coal or fuel on which it depends plus an adequate supply of oxygen for its combustion.

NEED OF FRESH AIR

Just as oxygen is an essential in combustion outside the body, so is it within the body and its cells. The importance of the function which it performs, therefore, cannot be overestimated. Every act, every thought, every sensation involves the consumption of energy, and without oxygen this will be lacking. The greater part of the oxygen combines in the end with carbon to form an ash called carbon dioxide— CO_2 —which is transposed back to the lungs by the blood corpuscles and given off into the air to make room for more fresh oxygen.

The application has now become clear. *To create reserves, we must have pure air to breathe and breathe it deeply.* If we are confined to house and office most of the twenty-four hours, they should be adequately ventilated. Do not forget that the penalty for not observing this law of life is promptly exacted. Fortunately for us all, realization is becoming widespread of how true this is, and is leading great numbers who are financially able to do so to spend the winters in Florida, California, or some similar climate so they can practically live out of doors the year round.

To be fit for breathing, air must be fresh, pure, and clean. Try shutting yourself up for only a short time in a small room, doors and windows tightly closed, with a burning lamp, and see how quickly you will be forced to take refuge in the fresher air outside. The oppression of which you have become conscious is caused by a sub-

normal amount of oxygen and an abnormal amount of carbon dioxide. It is very important, therefore, to breathe air containing a normal oxygen content not only by day, but above all, by night. Yet some people, to this day, sleep with every window closed and run away from the slightest draught. The natives of the tropics are violently prejudiced against night air because it is chiefly at night that the mosquito which is responsible for the spread of malaria carries on his nefarious work. Protected from them by screens and nettings, there is nothing to fear and everything to gain from free contact with the night air.

*Suggested Exercises to be Taken Before Dressing
in the Morning*

Exercise 1 :

Raise arms vertically over head and bend forward, grasping calves of legs. Release grasp and gradually assume an erect position, raising arms overhead and letting them fall to the side. Repeat this ten times.

Exercise 2 :

Rise on the toes and wave both arms in windmill fashion, taking long breaths at the same time. Repeat this ten times.

Exercise 3 :

Rest hands on hips, expand chest, and, taking a deep breath, bend body at hips to left, then forward; then to right, and then back to place of beginning. Make this circular movement to the right ten times for ten complete revolutions.

Exercise 4 :

Rest hands on hips, expand chest, and, taking a deep breath, bend body at hips to right; then forward; then to left, and then back to place of beginning. Make this circular movement to the left for ten complete revolutions.

Exercise 5:

Raise hands and arms vertically over head and, bending body at hips, lean as far to the right as possible, with outstretched arms; then, returning to a vertical position, still keeping arms in the air, bend as far as possible to the left. Repeat this exercise ten times, the purpose being to stretch the muscles around the internal organs.

Exercise 6:

Put hands on hips and lower body by bending knees and raising on toes until the buttocks hit the heels; then rise again to a vertical position. Repeat this ten times. If this exercise is found too strenuous, one hand may be put against a table to steady the body.

Exercise 7:

Place hands on hips, expand chest, pull in abdomen, and slowly take ten deep breaths.

Exercise 8:

Lie on back and raise body on heels and shoulders. Repeat this ten times.

Exercise 9:

Raise arms, hands outstretched vertically overhead, and gradually bend body at waist until tips of fingers touch the floor. Raise body gradually, swinging arms backwards and thence upwards until they reach their original position outstretched above the head. Repeat ten times.

Exercise 10:

Give the body a thorough rubbing with a rough towel and take a good drink of water.

NOTE: These exercises should be started gradually, repeating the different exercises only once or twice the first few days and taking a week or more before reaching the full quota of ten repetitions. If they cause the pulse to rise or produce a faintness, consult a physician before continuing them.

Conclusions

We can increase our physical reserves:

(1) By avoiding overfatigue and the excess deposits of poison in the blood which it produces.

(2) By insisting on good ventilation in the office, store, or factory where we work.

(3) By taking a long walk each day, and doing "setting up" exercises each morning.

(4) By practicing deep breathing through the nose until the habit is fully formed, and by using care to retain a correct posture in standing and sitting.

(5) By spending the winters in Florida, California, or some other climate, in order to enjoy the benefits of fresh air and sunshine the year round, just as soon as family and business responsibilities make it possible.

CHAPTER IV

RECREATION PROBLEMS

Is sleep an investment or a luxury?

What about bathing and time out for play?

All of us waste too much of our spare time. We scarcely treat the problem of how we shall spend our leisure as any problem at all. Yet a prominent man has said: "However important a steady job at a fair wage may be to the individual, what he does in his spare moments is of far more consequence to society." Resting up is one of the uses of leisure. Now the various organs obtain their rest in different ways. The muscles of the heart, for instance, and those employed in breathing never get their rest in the way other muscles do. Were they to work a spell and then rest a while, life itself would cease. So in the case of these muscles rhythmical periods of rest and labor succeed each other at intervals just far enough apart to permit them to carry on their functions continuously for a lifetime. One reason for taking our food three times a day, instead of eating more or less constantly, is to give our stomachs and intestines time in which to take a rest. The brain is like all the other organs in its inability to maintain a constant state of activity. It, too, requires periods of rest, which we speak of as sleep. During sleep most of the other organs slow down for a rest as well, but the essential condition for the recuperation of the body generally is a state of quiescence of the brain. That the

vitality of the brain cells has become depleted at the end of a day's work can be demonstrated by microscopic examination. The same set of brain cells will show up rounder and more plump if examined again after a good night's rest has replaced the vitality used up during the day.

SLEEP MORE

Sleep has been spoken of as a state of quiescence as far as the brain is concerned, rather than a state of complete inactivity. For, although the mind is not working full speed during sleep, it is always more or less active. The occurrence of dreams is proof enough that this is so. While not always sensed vividly enough to be remembered afterwards, probably something is going on continually on the subconscious levels of the mind. Sleep varies in soundness through the night. It is always deepest during the first two hours. Thereafter it becomes less and less profound up to the moment of waking. This should not be taken to mean, however, that the morning sleep is less beneficial or less refreshing than the deeper sleep that precedes. During sleep the distribution of the blood throughout the body undergoes very marked changes. Less goes to the brain than when we are awake and much more to the surface vessels. On this account the skin becomes flushed and moist and the arms and legs actually increase in size.

The importance of obtaining sufficient sleep cannot too strongly be emphasized. Without it, life itself cannot continue. Insufficient rest in sleep leads to many mental and nervous troubles, with their attendant forms of incapacitation. No arbitrary law can be laid down as to the requisite amount. Experiment must determine the number of hours sufficient for the needs of each individual. Napoleon could get along with only four hours'

sleep out of the twenty-four, but most of us need between eight and nine. While a person is young and still growing, much more sleep is necessary. Lack of sleep is one of the most common causes of irritability. It is a universal law of nature that obedience to her rules will be repaid by the joy of health. If we do not obey her, ill health is sure to follow sooner or later. Nowhere can a better application of this principle be found than in the use and abuse of sleep. Although the full price may not be exacted until late in life, the man who burns his candle at both ends, either during youth or in later life, finally pays the price in the form of a nervous breakdown, or hardening of the arteries, or premature old age.

HOW TO SLEEP

How, then, shall we best obtain for ourselves the full benefit of this priceless boon of sleep? The first requisite is a proper bed. This should have a firm, elastic mattress and a good, stiff spring. The amount of covering used should receive particular attention. Err rather on the side of too little than too much. If the coverings are too heavy, they will throw the sleeper into a sweat with the subsequent danger of his becoming chilled and catching cold. The frequency with which nocturnal emissions will occur, too, greatly increases. Naturally the happy medium, neither too much nor too little, is the wiser choice. In the tropics, especially some distance above sea level, the nights as they wear on are apt to turn very cold and there is considerable danger of being seriously chilled unless one is prepared beforehand. Quietness, darkness, and fresh air are all necessary adjuncts to a good night's sleep. Picture the fouled condition of the air in a closed chamber occupied by one or more people as morning approaches; and no cause for wonder why they awake with aching heads and dull faculties is left. It is in such

quarters that tuberculosis gets a foothold and readily spreads.

The ideal way to obtain sufficient fresh air is to sleep outdoors, and in many climates this can easily be rendered feasible. Several conditions must be fulfilled, however, before it is advisable. There must be adequate protection first from the weather—wind, rain, snow, or cold as may be—and secondly from insects. During the winter it is wise to use a covered porch with canvas awnings which can be drawn to cut off driving winds and sleet. Access should be had to this through a door wide enough to permit of rolling the bed in and out of the house. This enables one by stepping into a warm bed to save all the energy wasted otherwise in heating up a cold one. Woolen pajamas, socks, and a hood may be required in very cold weather. Where proper facilities to sleep out are not available, it is far better to sleep in one's own room with all the windows open.

I have said that the average man needs eight or more hours' sleep a night. Now comes the question, What are the best hours to select for this purpose? "Early to bed and early to rise" is just as sound a principle nowadays as it ever was. Compliance with it perhaps is more imperative, for with express trains, automobiles, aeroplanes, and ocean greyhounds life is setting up so fast a pace that, to keep up with it, we need all our wits. Whether such compliance will make us "wealthy and wise" remains to be seen. "Healthy" it ought certainly to make us, and it will help us store the reserves so much needed.

DO NOT WORK EVENINGS

To obtain restful sleep there are certain other conditions, mental and physical, which must be fulfilled. In the first place, we should be healthily tired physically, so that our body is ready for it. Next our minds must be

quieted down. One of the worst preparations for sleep is a burst of mental excitement during the hour or two before retiring. Avoid drinking coffee at night, if it is for you a brain stimulant. The evening meal should not be too heavy where there is any tendency to insomnia. Sleeplessness happens to be a very good illustration of our law of action and reaction. Insomnia is always a consequence of some error in mental or physical hygiene. It is not a disease, but a penalty; that is, it is a reaction. To overcome it, therefore, find out the point at which you have been breaking the laws of health and right yourself. Do not rely on drugs. Practically every drug used to produce sleep belongs to the habit forming group, and it is certainly no exaggeration to say that drugs, if alcohol be included in the list, are responsible, directly or indirectly, for more than half of the ills of mankind.

DUST IS DANGEROUS

I have declared that the air must be clean, and by that I mean as free as possible from dust. Dust may be harmful in two ways: first, as a carrier of disease germs; and secondly, through its mechanical irritation of the throat which furnishes disease germs a good seed bed in which to grow. In the country, where dust is far less prevalent, coughs and colds are also less prevalent, and the same statement holds good for tuberculosis and other "dust born" diseases. Statistics show that bronchial troubles, pneumonia, and tuberculosis occur far more frequently among the workers in trades where the dust raised is a serious problem, for instance, in cotton mills and among those exposed to stone, emery, and other irritating dusts. Let us conclude with several rules which should be constantly observed by everyone.

In the first place, breathe properly. This can be done only if the chest is thrown out, the chin and shoulders

held back, and the body kept erect. Always breathe through the nose. In expanding the chest, elevate the breast bone and force the diaphragm downward. We all do this unconsciously to a certain extent, but not nearly enough. Much can be gained by taking a few breathing exercises regularly, night and morning. Just how much benefit you may derive from them will depend entirely upon the amount of drive which you put into them.

Take care, also, that the air you breathe is fresh and pure. Remain in the open as much as you can. If your work keeps you indoors, see that the room or office is well ventilated. Screen and have the windows wide open at night, winter and summer alike. Avoid people who have colds and coughs, and have the decency, when you yourself are a victim, to keep away from others.

BATHE MORE OFTEN

Next to diet, attention to the work of elimination is of prime importance. Elimination takes place in three ways, namely, through the bowels, the kidneys, and the skin. To keep the bowels open, eat a proper quantity of fruit, vegetables, and oils. Drinking copiously of pure, soft water is the way to make the kidneys function effectively, and daily bathing, followed by rubbing with a rough towel, is the right treatment for the skin. In addition to the opening of the pores, there are other advantages attached to frequent bathing. Have you ever noticed how it rests you to "wash up" when tired? Even just washing the hands is restful. And the reason that taking a hot bath is equal to an hour's sleep is that other factors than cleanliness enter into the transaction. The restful feeling associated with "washing up" also is largely a by-product of the sense of cleanliness and efficiency.

RECREATION

Recreation is another form of rest. This matter of recreation is of the greatest importance to active business men. All work and no play not only makes Jack a "dull" boy, but an inefficient boy. However, playing need not mean entering exciting golf tournaments or playing bridge until the early hours of the morning. Relaxation is absolutely essential to beneficial play. It is usually best to take our recreation in the fresh air. Proper amounts of rest and recreation are very important factors in creating reserves and in securing that peace of mind which is the real goal of life.

Jesus certainly urged men to lead quieter lives. Of course, in those days people were not given to the high pressure amusements of our time, nor did Jesus give specific advice. Permeating his teachings, however, was a continual appeal to people to adopt a steady policy of relaxing and ceasing to worry. "Consider the lilies of the fields, how they grow," "Come unto me all ye that labor and I will give ye rest," Jesus said. His great mission, as he explained it, was to make life run easier and thus happier for the people of his day. He wanted intensely to persuade people to worry less and smile more.

Conclusions

We can increase our physical reserves:

(1) By sleeping more and by doing it out of doors. When there is nothing else in particular to do—*sleep!*

(2) By avoiding evening work and by insisting upon a rest after each meal.

(3) By taking a bath at least once a day and making it a Turkish bath as often as possible.

(4) By pursuing an outdoor hobby which will give both exercise and recreation.

(5) By dwelling on the humorous side of life and laughing more!

CHAPTER V

TEETH, SKIN, AND CLOTHING PROBLEMS

Are you taking proper care of your teeth?

What about your clothing?

We are finding out that a most intimate relationship exists between teeth and efficiency. It is a regrettable truth that most of us give heed to our teeth only when we have toothache. We fail to half realize how important the rôle which they play is, how indispensable sound teeth are to good health. Beyond a perfunctory brushing two or three times a day we give no attention to their care. Only when forced to do so by pain do we consult a dentist. It is appalling to examine the reports of the condition of the mouths of the general run of patients entering a large general hospital. I believe it is no exaggeration to say that not one in five—barely one in ten—has a decently cared for set of teeth. The price of negligence is much worse than just the pain of a toothache. There are other disastrous consequences. One of the commonest causes of indigestion is poor teeth. There are two reasons for this: first, because food cannot be properly chewed with poor teeth; and second, because pus develops from teeth in a state of decay, which is actually swallowed. Rheumatism—better called arthritis—may be and often is caused by internal absorption of pus from an abscess at the root of an old dead tooth. Pus may also develop and become absorbed from poor tonsils, a bad appendix, or some other working organ which has begun to decay.

HOW TEETH FUNCTION

A brief description of the structure of the teeth will help us to understand what happens to us when they decay, and how to prevent it. The outer surface of the teeth is covered with an enamel which is one of the hardest substances known. While it withstands successfully any ordinary wear to which it is subject, it will, however, dissolve in a bath of strong acid. The body of the tooth underneath this coat of enamel is made up of a much softer bonelike substance called dentine. The enamel covering stops at the gum and the part of the tooth hidden under the gum is made up entirely of dentine, within which is a cavity filled by the pulp of the tooth. Upon this prolongation of the nerves and tiny blood vessels which enter the tooth through its hollow roots depends the proper nutrition of all its parts.

Teeth decay because they are not kept clean. This may be due to improper spacing, which makes cleaning difficult, but it is usually the outcome of sheer carelessness. Particles of food then accumulate between the teeth and these become decomposed. During this process acids are formed which eat into the enamel sufficiently to expose a bit of the dentine. As soon as this happens the bacteria of the mouth begin to multiply there and, if this goes on more than thirty days, the adjacent areas begin also to dissolve. These conditions, under which more food and bacteria can collect and putrefy, *can be rectified only by mechanical cleaning*. We are made aware that the process of disintegration is nearing the pulp by the tooth beginning to ache. Infection of the pulp may set in and proceed down the canals into the roots and cause an abscess at the tip. This is commonly referred to as an "ulcerated tooth."

Sometimes the infection is so mild in character that

after the death of the nerve we are unaware of anything wrong. Yet there an abscess may develop at the root of the tooth from which the body will constantly absorb poison. Such abscesses as these often become the responsible source of rheumatic conditions. Again, abscesses are sometimes caused by poor dental work. In filling a bad or dead tooth, it is most important that all the decayed pulp and nerve tissue should be removed from the canals. These canals must then be antiseptically filled down to the tips of the roots. To-day the use of the X-ray enables dentists and physicians to discover whether abscesses of this kind are present, and thus to check up and prove whether the filling work has extended down far enough.

IMPORTANCE OF THE GUMS

The teeth may be attacked in another way, through the gums. If the teeth are not mechanically cleaned *monthly* by a dental nurse a hard coating of dried secretions and bacteria is apt to form on them. It does not take much more than thirty days for this to accumulate in sufficient quantities to irritate the gums at the points where they clasp the necks of the teeth. A slight inflammation develops, germs can then gain entrance, and this leads to the formation of little pockets about the necks inside the edges of the gum which tend to work in deeper until finally the pus extends down to the region where the roots are set in the jaw bone. In time the teeth become so loose as a result that they fall out. How evil these consequences are is obvious. The pus makes the breath foul and contaminates every bit of food eaten. The gums become so sore that chewing is painful. Absorption of the pus leads to indigestion and may even cause severe attacks of rheumatic inflammation.

How to remedy these conditions is to us not as impor-

tant as a knowledge of the precautions which will prevent them. In the first place, seek out a good dentist and then go to him often enough to be sure that your teeth are kept in good shape. The most important time to see a dentist is *to-day*. Delay, in the end, will prove both painful and expensive. All cavities should be attended to as soon as they appear. In order to ferret them out, visit your dentist at least *twice a year* for an examination, and go to a dental nurse *every month* for cleaning and a careful removal of any accumulation of tartar. Also subject your gums to a thorough rubbing every night and morning with the forefinger in addition to the regular brushing after each meal.

DENTAL PROPHYLACTICS

To preserve the teeth well they should be brushed night and morning and after each meal. A tooth brush of moderate stiffness is the best and it should be small enough to work back and cleanse the wisdom teeth thoroughly. Too stiff a brush is apt to wound the gums and so open up an opportunity for the ever present bacteria to begin their mischief. If the gums bleed on the slightest touch this means that infection has already taken place and that the gums need special treatment. Tooth powder or paste should be free from acids and should contain enough insoluble substances to act as a polish. Powdered chalk makes a good basis for a tooth powder. In brushing, move the brush up and down, not from side to side, as this vertical motion is far more apt to unseat bits of food lodged between the teeth. The use of dental floss to get out particles that have become stuck fast is also advisable. If only sufficient action is put into keeping the teeth clean, the good reaction following in its train on health and comfort will more than repay us for our pains.

WHAT OF THE SKIN?

The skin is made up of many layers of tough, horny cells, for one of its functions is to serve as a protection for the veins and arteries against insects, bacteria, and external wounds. It is made up, besides blood vessels and nerves, of three kinds of structures. First come the hair follicles; next, and closely associated, are sebaceous glands which secrete a waxy, oily substance needed to keep the hair in good condition; and lastly, coiled at great length right in the substance of the skin, the sweat glands. Together with the surface blood vessels, these serve to regulate the temperature of the body.

The temperature of the body averages ninety-eight and six-tenths degrees. Normally it does not vary more than half a degree in either direction. In order to maintain this constant figure, under conditions of heat production varying according to the amount of muscular work being performed and the temperature prevailing outside, the body must vary the pace at which it radiates its heat to correspond. This it accomplishes now by dilating and now by contracting the surface blood vessels. Where the rate of heat production is high, the sweat glands become active and the cooling of the body is effected by the evaporation of the sweat. That life itself is dependent upon the action of these tiny glands was conclusively shown by the death of a boy whose skin had been gilded as called for in the part which he was taking in a pageant. This also is fresh proof of the necessity for cleanliness of the person. Since the pores of these sweat glands become easily clogged by dirt, they can only be kept fit to do their work if the skin is clean. *Keep all parts of the body exposed to the sunshine also as much as possible.*

PROPER WEARING APPAREL

In the care of the skin the selection of proper clothing is a vital matter. Clothes serve for more than bodily adornment, although the attention given to them in that respect sometimes makes it look otherwise. Among savages, adornment is everything, but civilization gives clothing a large utility value as well. A philosophy of clothes is not the concern of this chapter; brief comment, however, concerning them as a factor in the efficiency equation is in order. Several factors enter into the choice of clothing as protection from heat and cold, from rain and sun. Color, for instance, is important. White and black form the two extremes. White reflects light and heat, while black absorbs them. White clothing is suitable for summer wear for this reason, and also for its cooler appearance, while darker hued clothes are better adapted to meet the demands of cold weather.

Wool, cotton, silk, rayon, and linen are the five basic materials of which clothes are made. Many mixtures, also, are used, such as silk-wool and cotton-wool. Wool is a poor conductor of heat, both because of the fiber itself and because air is caught and held in its meshes; it also possesses unusual power to absorb perspiration. Hence, it is good material to use where the weather is subject to abrupt changes. Merino, which is a mixture of cotton and wool and shares in the good qualities of both, is probably the best form of wool for wearing purposes. Silk and rayon have properties similar to wool, but they are much cooler because they do not retain much air in the meshes. Cotton and linen are good conductors of heat and especially suitable for outside clothing in hot weather; while wool, with the mixtures of which it forms a part, is the best cold weather raiment.

MEN OR CLOTHES

The choice of clothing should be regulated, of course, by the climate. Hence it is always risky to advise people just what they should wear. There is some fundamental relationship, however, between clothes and the character of the wearer. Study any statue of a great man—Barnard's much debated Lincoln, for example. What impresses you? Does not the man draw your attention away from the clothes completely? The clothing is on the man, not the man in the clothes? The efficient man will determine carefully what is to be his policy in regard to clothes, giving due consideration to questions of climate, his state of health, and the requirements of good form, and should then adhere to it. One of the world's most capable captains of industry has standardized his clothing requirements. He leaves a standing order with his tailors and haberdashers for a certain number of suits of clothes a year, and all the necessary accessories. He gives these matters no further personal thought. This is his custom in regard to his whole wardrobe—shoes, underclothing, shirts, socks, pajamas. While it would not be feasible for many men to carry that policy so far, the underlying idea is good. Determine the cut most suitable and the material most useful to you. Then let your body enjoy the benefits of this regularity of treatment from the clothing and relieve your mind of all futile anxiety over "what shall I wear?"

The number of substantial men who have reduced the amount of attention given to their clothing to a minimum is impressive. They settle upon a shoe which will yield them the maximum of comfort and wear while giving their feet the largest degree of freedom. They find a collar and a type of shirt which will give them the greatest satisfaction, year in and year out. Their clothing has

become an effective and positive aid to them. They have put clothes, like all else, in their proper subordinate place. In fact, one of the great fundamentals of success is the power to judge values correctly and to budget one's time, efforts, and reserves in the most effectual way. This, however, usually requires much self-control, as does everything else truly worth while.

Conclusions

We can increase our physical reserves:

(1) By cleansing the teeth three to five times a day with a clean tooth brush. Rub them vertically with the brush and massage the gums with the forefinger.

(2) By having dentist or nurse clean our teeth mechanically once each month.

(3) By wearing light and airy clothes in order to give the skin good ventilation.

(4) By keeping outdoors in the sunshine as much as possible.

(5) By giving the skin night and morning a dry bath with a rough towel.

CHAPTER VI

NERVE AND EYE PROBLEMS

When did you last have your eyes examined?

How are your nerves?

Defects of vision are of three kinds: short-sightedness, far-sightedness, and astigmatism.

Short-sightedness (myopia) indicates that the eyeball is abnormally long so that the rays of light are brought to a focus in front of the retina. As a consequence the image is blurred. In order to correct this fault it is necessary to use concave lenses. Such concave lenses have the property of making the light rays which pass through them diverge more. Hence, the focus, or point where the clear image is formed, will be thrown enough further back to impinge on the retina and the defect will be corrected.

Far-sightedness (hyperopia) is an indication that the eyeball is too short from front to back, and it may be remedied by the use of convex lenses which will shorten the focus sufficiently. Astigmatism, on the other hand, is not due to the shape of the eyeball itself, but is caused by irregularities in the cornea or lens, which diffuse the light rays, instead of bringing them to a focus at a single point. This is the commonest cause of imperfect vision. It is also the most difficult to overcome. Cylindrical lenses are the remedy, either used alone or in combination with spherical or concave ones.

Another source of difficulty in seeing is a normal accompaniment of advancing years. At middle age the elasticity of all the tissues begins to decrease, including those of the lens of the eye. Consequently difficulty is experienced gradually in focusing the vision on near subjects. The remedy for this condition is the same as for far-sightedness, namely, to use convex lenses for close work. After reaching fifty, only the exceptional man can read comfortably without glasses.

But how is a man to know that his eyesight is poor? Although he may not be able to determine without consulting an oculist just what is wrong with his vision, he should be able to recognize the signs that his eyes are being strained. The chief symptom is headaches. These headaches are apt to occur at midday and grow worse toward night, i.e. after the use of the eyes for a long period.

There is one thing that needs emphasis in advice regarding the proper care of the eyes: have your eyes examined by an expert as often as seems necessary. The necessary times in a man's life are several. First, the eyes of a child should be examined when he begins to read; again, at the age of puberty. There may come a long interval in which, if no unfavorable symptoms arise, nothing need be done. Lastly, after reaching forty the eyes should be examined at least every other year until the change due to age has ceased.

CARE OF THE EYES

Take care to cleanse the eyes from dust and dirt of all kinds. A two percent solution of boric acid is the best lotion for this purpose. Do not allow specks of dirt to remain in the eye. Serious trouble may result. When reading, writing, or doing fine work of any kind make sure that plenty of light falls on your work without

shining into your eyes. Protect your eyes from glare such as the light of the sun reflected by snow or water. The use of tinted glasses will prevent a surprising amount of eye strain under those conditions.

Everyone should realize how crippled he would be if anything happened to his eyes. Without good sight life becomes hardly worth living, and even if it be only slightly impaired, that impairment is more of a handicap than almost any other physical defect. Remember then that the reaction from abuse will be particularly costly. If the tools we were given were in good order, let us care for them judiciously and all will be well. Visit an oculist once in so often, just as you do your dentist, and by all means—if you wear glasses—have the frames readjusted every three months.

NERVOUS DISORDERS

Worry is the simplest and commonest cause of nervousness. We are all victims of it in greater or less degree. It may seem surprising to think that this something of which all of us are guilty is a symptom of disease. Yet so it is. The man who is becoming more and more given to worrying—whether about his family, his health, or his business—is not only wasting valuable nervous energy, but he is cultivating a mental habit which may lay the foundation for serious nervous disorders.

In their more advanced state worries give way to fears which, however absurd they may seem to people in sound health, in the condition of which we are speaking are the source of suffering which is very real and often far more terrible than if it were caused by an actual catastrophe. Such a sufferer, for instance, may be afraid to cross an open square or to go into a dark place. Worry in this more advanced state is characterized also by nerve exhaus-

tion. The least thing tires such a person just as though he had just been through some stupendous mental or physical exertion. He lives in a chronic state of fatigue. Almost surely he is also subject to great mental depression; everything seems to go or to be wrong. It is noticeable how often such people are egotists, intensely selfish. In extreme cases, the exhaustion of mind is so absolute that the patient is forced to go to bed and even appears to be very ill.

NERVES SEEM "REAL"

Nervous disorders entail suffering no less "real" than other types of disease, but similarly diseased conditions are not denoted by the symptoms. In pneumonia, for example, the lung becomes gummed up and solidified, but examination of the brain of a patient suffering from nervous exhaustion would expose no organic or structural changes visible even with the aid of the microscope. So far as the patient is concerned, however, he suffers as acutely as does the man with pneumonia. Or, instead of worrying over some external menace, a nervous man may get to thinking that his body has begun to perform some of its functions very badly. The stomach and liver are the organs oftenest picked on and made responsible for all sorts of ills and aches which have no real existence outside the mind of the patient.

Of the forms of nervousness I will mention only one other which from a psychological standpoint is the strangest and most interesting. It is called hysteria, and its symptoms are legion. Perhaps the most characteristic is a split or cleavage isolating some region, small or large, of the consciousness. This may occur only occasionally or it may become chronic. In the former it may take the form of sleep walking, of trance, and even of hysterical

fits and seizures ; in the latter, of hysterical paralysis, loss of memory for certain subjects, or what appears to be a case of dual personality.

IMPORTANCE OF SELF-CONTROL

To prevent nervousness and to keep our minds in normal paths, the learning of self-control is the first essential. Easy lessons in discipline should begin in the cradle and successively stiffer courses pursued through life. In all this pursuit a good working philosophy of life must be our aim. Mull over the life of Jesus and make full use of His teachings in mapping out the goal toward which you strive. The power which comes at the call of prayer is a great help in all this business. A sense of humor is a most valuable asset. Could we but see ourselves as others see us!

The accent to-day seems to be on the influence of mind over body, but it is well not to forget that the body also exerts important alterative effects for better or worse on the mind. A sound mind is usually found in a sound body. If we could arrange to do more of our work in the open and if more exercise were taken for fun, there wouldn't be half the cases of nerves and we should all live longer and happier lives. In other words, not only is poor health the result of worry, but worry is the result of poor health.

Finally, let us have faith. The counsels of St. Paul could all be rolled back up into that one word, "faith." This was his great contribution to the world. Nothing adds so much to the health, usefulness, and peace of a man as his possession of a well grounded and well balanced faith. Acquire a firm faith in an Infinite Power which is working out everything for your good. Have faith in your friends and neighbors and in all with whom you associate. Develop a strong faith and your nerves will

never upset you. This law of life is largely responsible for the intimate relationship existing between faith and reserves.

Conclusions

We can increase our physical reserves:

- (1) By visiting an oculist once each year.
- (2) By having the frames of our glasses readjusted once every three months.
- (3) By developing our powers of self-control and the ability to do what we do not want to do when we do not want to do it.
- (4) By systematically dwelling on the reasons why we should be thankful through and through.
- (5) By concentrating on one of the dozen items on our docket at a time and finishing it without worrying over the others. It is not work which wears out people, but rather letting themselves fall into the habit of feeling hurried and pressed.

CHAPTER VII

PROBLEMS OF CLEANLINESS

How can we avoid common colds and similar troubles which reduce our efficiency?

To many people disease germs seem like strangely malignant creatures of another world, always reaching out to find new victims. In reality they are nothing more nor less than extremely microscopic plants invisible to the naked eye except in aggregations of many thousands. As much as the flowers and trees for which we ordinarily reserve the name of plants, they have their favorite sites for growth—often only accidentally in the human body. Without the invaluable aid which they supply, there would soon be no room on the earth for living things to grow. Every acre of ground would fill up with dead animal and vegetable bodies. For certain of these minute plants, or bacteria, live solely on dead organic matter and bring on that putrefaction or decay which soon resolves it back into its original constituents.

BACTERIA

Bacteria perform other useful functions. In the making of cheese and butter they play important parts. The office of one variety whose home is in the soil is to absorb nitrogen from the atmosphere and convert it into the nitrates which form so necessary a part of plant food. Certain varieties, however, which are able to multiply in the human body, cause diseases which greatly interfere

with the owner's efficiency. Most of the diseases of which fever is one of the symptoms are caused by the growth of these germs. I do not propose to go through in detail the various diseases coming under this head, nor to explain how the germs can cause the various changes which are recognized characteristics of these diseases. The important thing for our practice is to understand how they gain entrance into the body, so that we shall be able to take intelligent precautions to prevent their invasion. Bacteria belong in large part to the animal kingdom and as a rule to the primitive single celled group known as protozoa. Such important tropical diseases as malaria, dysentery, and sleeping sickness are the work of the tiny animals.

How then do disease germs—whether animal or vegetable—gain entrance into the body? The most common way is through the nose, mouth, or lungs. The tonsils are constructed much like a sponge and the function which they perform, if healthy, is to catch and dispose of all invading germs. If they become unhealthy they may turn around and provide a very suitable ground for the development of these same germs, and thus defeat the very purpose for which they were intended. In that case they should be removed. I was over fifty years of age when mine were removed, but the operation had the effect of making me feel twenty years younger.

Another way in which disease may enter the body is by way of the stomach along with partly spoiled food or drink. Typhoid fever, cholera, and dysentery are contracted in this way. Hence the special necessity for pure food, milk, and water where these diseases abound, as they do in the tropics. Such diseases as pneumonia, colds, and tuberculosis are spread by dust present in the air breathed into the throat and lungs. Plenty of good pure air is the best medicine both to prevent and to treat these diseases. This should be supplemented by confining the

diet to cooked foods and drinking only tea, coffee, or pure water. Some of the most serious scourges known to man are spread in still a third way, namely, by the bites of insects. It should be noted that the insect, whether mosquito, louse, or flea, does not actually cause the disease by its bite. It only acts as a carrier of the germ producing it. No mosquito could infect a man with malaria unless it had previously bitten a patient suffering from malaria and sufficient time had elapsed for the germs of the malaria to undergo a certain transformation within the body of the mosquito. If all the patients now suffering from malaria could be confined in screened rooms until they were absolutely cured, malaria would cease to exist. As that will never be possible, it behooves us to study the habits of the mosquito in order to learn how to exterminate the pest as far as possible.

There are three chief species of mosquito: the common mosquito of our temperate regions; a separate breed which carries malaria; and another which carries yellow fever. The important one for American consideration is the malarial mosquito. Their eggs are laid in puddles or ditches filled with stagnant or sluggishly moving water. They there develop into activity as larvae or "wigglers." These must come to the surface every few minutes to breathe. Advantage is taken of this necessity in the methods employed to destroy them.

ELIMINATING MOSQUITOES

Proper drainage of low areas will prevent the accumulation of stagnant water and do much to prevent their breeding. Where this is impossible, the wigglers will perish if their access to air is shut off. This can be accomplished by covering the surface of the pool with a coating of crude oil so thick that the wigglers cannot penetrate it. It is only the female which sucks the blood, and she

does it to develop her eggs. The male lives entirely on vegetable juices.

As an active agent in the spread of disease the house fly ranks second only to the mosquito. The greatest epidemics of typhoid have been largely attributable to thousands of infected flies which acted as carriers of the germ. The danger that the fly will become infected is due largely to its habit of feeding on filth and refuse. Then it is wont to settle with its spongy feet laden with millions of germs of all kinds on household food and the utensils used in its cooking. The result is obvious.

BATHING

On the necessity of personal cleanliness little emphasis need be put. Everyone admits that it is desirable for health and for personal comfort. A few rules, however, may not come amiss. Daily on rising everyone should take a cool sponge or lukewarm bath followed by a brisk rubdown. Downright cold bathing is the ideal for the young and for others with whom the reaction is good; but for those who are not vigorous enough it may be too much of a shock. The morning bath and rubdown are not only cleansing, but stimulating. They set the blood to circulating at a faster pace and make the brain clearer.

Once a week or oftener in addition to the daily cool bath, take a warm bath also, preferably at night, and scrub the whole body with soap. Care should be used never to bathe directly after meals; an interval of at least one hour should elapse. After a hot bath it is good practice to sponge with cold water so as to close up the dilated blood vessels of the skin and then to end with a brisk rubdown. Do not go out into cool air for at least an hour after a hot bath. In sea bathing it is important not to stay in the water too long.

CLEAN FOODS

With the growth of population in our cities and the crowding together of men of all kinds and conditions which has resulted, the question of cleanliness has ceased to be merely personal and has become one of the most vital municipal problems. Proper sanitary conditions is a subject on which no one can afford to remain uninformed. In the days of the country village, a household could protect itself by attending to its own well and disposing of its own garbage and sewerage properly; its milk, eggs, and vegetables came from its cow, hens, and garden. Some neighbor's sheep or cow or pig supplied the meat brought round by the butcher; there was no need for meat inspection. Nowadays all that is changed. Who to-day ever sees the cow that supplies his household with milk, or knows the history of the water which he draws from the tap? To insure clean milk and pure water, we have to delegate to inspectors and boards of health the sanitary duties which our forefathers were still able to perform themselves.

But the wisdom of taking precautions in these matters is obvious. Surely it is cheaper and better to prevent disease than to postpone the combat to its appearance. Its sources are often well known. The polluted water or milk responsible for many epidemics of typhoid received its pollution from sewerage containing typhoid germs thrown off by some person either sick with the disease or still carrying the germ after his own recovery. Other foods may transmit disease in the same way. To prevent disease we must have some guarantee of cleanliness in the gathering and purveying of foods. In grumbling at the size of our tax bills, we seldom stop to consider how much we really get for our money. Besides police and fire protection, good roads, and good schools,

we are paying for the disposal of sewerage, generous supplies of pure water, vigilant inspection of the meat and milk which goes on our tables, and many other very important services.

HOW TO AVOID INFLUENZA AND OTHER SICKNESS

(1) *Rules for Those in Business*

Walk to work if possible.

Avoid the person who coughs or sneezes.

Wash your hands before eating.

Spend all the time available out in the sunshine.

Do not use a common towel; it spreads disease.

When forced to cough or sneeze, cover nose and mouth with a handkerchief.

Keep out of crowded places. Take a walk in the open air rather than attend a crowded place of amusement during an epidemic.

Get a good night's sleep.

Avoid overexertion.

Eat good, simply cooked food. Keep your bowels open.

Keep away from houses of sickness.

If you feel sick, consult a physician at once.

After the worst of an illness is over, do not attempt to get about until your doctor says you can do so safely.

(2) *Rules for Those at Home*

Keep out of a sick room except when attendance is necessary.

Do not handle articles coming from a sick room more than is necessary to put them on to boil.

Allow no visitors to see the patient, and do not go visiting.

Call a doctor for any member of the household who shows signs of sickness. Inflamed and watery eyes, discharging nose, backache, headache, mus-

cular pain, and feverishness are common symptoms.

Avoid crowded places, such as movies, theaters, street cars.

See that children are kept warm and dry, both night and day.

Put on sufficient fire in your home to disperse the dampness.

Open your windows at night. If the weather is very cold, add extra bed clothing.

(3) *Suggestions to Those Who Are Nursing the Sick*

Keep all spotlessly clean.

Isolate your patients.

When the disease makes it a wise precaution, wear a mask which will cover both the nose and the mouth.

Change the mask every two hours. Boil for one-half hour, rinse, and then use the gauze again if gauze is scarce.

Wash your hands each time you come in contact with the patient. Use bichloride of mercury, 1/1000, or liquor cresol compound, 1/100, for hand disinfection.

Obtain at least seven hours' sleep in each twenty-four hours. Eat plenty of good, simply cooked food.

Keep your bowels open.

Walk in the fresh air daily.

Sleep with your windows open.

Insist that the patient cough, sneeze, or expectorate into cloths that may be disinfected or burned.

Boil all dishes.

Keep patient warm.

(4) *Rules for the Sick*

On feeling a sudden chill, followed by muscular pain, headache, backache, unusual fatigue and fever, go to bed at once and send for a doctor.

Use all the bed clothing needed to keep you warm.
Open all windows in your bedroom and keep them open except in rainy weather.

Take medicine to move the bowels freely.

Eat small amounts of nourishing food such as milk, egg-and-milk, or broth, every four hours.

Be willing to stay in bed until a physician tells you that it is safe to get up.

Allow no one else to sleep in the same room.

Protect others by sneezing and coughing, if you have to, into a handkerchief or cloth, which should be boiled or burned.

Conclusions

We can increase our physical reserves:

(1) By washing our hands more frequently and using a disinfectant.

(2) By keeping the fingers away from the face and lips.

(3) By insisting that our home, store, and office are properly screened and ventilated.

(4) By avoiding uncooked foods, especially in restaurants, hotels, and on trains, and by drinking only pure milk and pure water.

(5) By keeping away from indoor public functions attended by crowds of people.

CHAPTER VIII

BRAIN PROBLEMS

Every man owns in his brain one of the most wonderful machines ever invented.

Are you making full use of yours?

The wireless, the aeroplane, and television astonish us; but none of them begins to compare with the human mind as a real marvel. We envy the men who own those mammoth collections of machinery known as factories, and yet none of them contains a single piece of machinery anything like as intricate or as powerful as the human brain, of which the poorest of us possesses a good sample. And even the most powerful of all these other pieces of machinery owe their existence to the human brain. Yet the great mass of people fail to operate their brains either at full speed or on full time. The power to remember is being trained by parents and school teachers in some degree; but the exercise of the *brain* itself—its powers of adjustment constitute the greatest of all natural resources—is being neglected. Sad to relate, the soul, which pilots this brain and decides upon the purposes for which it is to be used, is being even more neglected. The race should produce thousands of Shakespeares instead of one; thousands of Edisons instead of one; and thousands of full statured souls instead of an occasional one.

Young men are continually coming to me asking for help in getting started in life. They have been to school and perhaps to college; they have one or more diplomas;

they may have the love of some girl whom they have married or desire to marry, as an added incentive—but they fail to get on. Frankly, they honestly want to earn more money, but they do not know how to go about it. They wish that they had capital or pull, something that would give them a start. Yet these chaps have within their own heads all the capital and pull required, if they would only train and capitalize the resources which they possess in their own brains. The memory is very useful, but not creative; good health is invaluable, but not creative; thrift is important, but not creative. The one versatile, creative, money making machine to-day is the human brain.

To get big results with the human brain, one must specialize on one line of work. It may fall within one of the professions; again, it may be a branch of agriculture; or it may be a form of manufacturing or merchandising. To capitalize his brains a man should first decide to which of these main occupations he intends to devote his life, and then he should concentrate his mind on its problems. Next he should determine to what special division of professional life, of manufacturing, or of merchandising he is to apply himself. If it be, for instance, the manufacture of concrete blocks, he should strive to know more about such blocks and their making than anyone else. If it be the merchandising of real estate, he must seek to know more about local land values, property costs and upkeep, than anyone else. Every day should deepen his conviction that it is his brain, and not influence or luck, that is to make a living and possibly position and fame for him.

Too many young men fail because they concentrate all their efforts on trying merely to *get* money instead of on trying to *earn* it. Hence the craze for speculation and the desire to secure or willingness to accept profits in supreme indifference whether service is rendered in return. "Easy money" is what people to-day want—which means that

they want to get money without the long, hard pull involved in applying their brains to creative work. One out of a hundred may succeed in acquiring such easy money, but the ninety-nine will fail. On the other hand, if the entire hundred would pitch in and train, use, and cash in on their brains, they might all succeed.

BRAINS DESCRIBED

One of the unsolved problems of science is the power of the mind to do creative thinking. Although creative thinking remains a mystery, we do possess an elementary knowledge of how the brain and nerves perform their ordinary work. While the science of psychology which deals with these subjects is one of the most recently developed sciences, its discoveries have already led to many practical applications. Many of the methods of education, of salesmanship, and of criminal investigation in use to-day embody principles discovered in these investigations.

To understand the working of the human mind, it is necessary first to study the apparatus employed by it, composed of the nerves, eyes, and brain. Mention a nerve, and a definite anatomical structure which resembles a cord varying in thickness is suggested. But when such a cord is examined under the microscope it turns out to be a bundle composed of thousands of tiny filaments. As these are followed into their termini in the brain or spinal cord, each is found to end in a nerve cell. The essential part of the nerve is this cell node; the filament is only a very attenuated thread or tail intended to carry impulses to or away from it.

Nerves are divided into two classes according to the direction which these impulses take. The first are called *motor* nerves, because the impulses sent out over them travel from the cell node to the muscles and stimulate

them to contract. The second are called *sensory* nerves, because the impulses carried by them convey sensations from the skin or exterior sense organs in toward the brain. There is a very close analogy, it has been found, between the behavior of electrical energy and that of nerve impulses. The nerve cells may be aptly compared also to batteries because they generate the impulses. In fact, it is probable that nerve action is a species of electrical phenomena.

BRAIN MECHANISM

Practically all the facts we possess about nerve and brain action were found out through experimentation on animals. As an example let me explain what is meant by reflex action by describing such an experiment. If the brain of a frog be destroyed and acid applied to the animal's foot, the leg will strongly double up on the body. What is the reason for this apparently purposeful action in the absence of the brain? The acid has stimulated the endings of the sensory nerves in the skin of the foot, which are still able to transmit an impulse up to their terminal cell in the lower part of the spinal cord. There the impulse thus brought in crosses to the interconnected motor nerve cells at the same level, and they send the impulses down which stimulate the muscles of the leg to contract. Most other forms of reflex actions are more complicated and are the product either of instincts or of oft repeated action. The instantaneous shutting of the eyes on the close approach of any object is an wholly instinctive act.

Ordinarily walking is a reflex action under the control of the lower centers; but the higher centers of the brain can reassume control of it at will. The functions of the spinal cord are largely reflex, as has now been shown. It also, in addition, serves as a bridge between these reflex

arcs, as they are called, and the brain. The cord enlarges just before it enters the brain, and this section contains several clusters of nerve cells which perform important vital functions. The chief one, called the respiratory center, is in control of breathing.

NERVE CELLS

The brain is too complicated an organ for description here; comment therefore will be confined to the cerebral hemispheres and to the cerebellum. The brain is composed of both gray and white matter, of which about one percent is used by the ignorant man and five percent by the so-called intelligent person. The gray matter which forms a thin coating over its surface is composed largely of nerve cells. The white matter is made up of tiny nerve fibers which serve as pathways between the nerve cells.

These fibers cross in mesh formation both from side to side and from front to back, and also pass to the cerebellum and down into the spinal cord. This makes the brain really like a huge switchboard in a telephone exchange. The lights registering the calls correspond to the cells in the gray matter, and the wires going out from the back of the board correspond to the nerve fibers. In view of what men now do with the surface of the brain only, the possibilities latent in its deeper furrows are breathtaking to contemplate.

One of the cardinal facts developed in a study of the brain is that its surface may be more or less accurately mapped out into areas each of which has its own province of action. There is a motor area, for instance, where all the cells which control the contraction of the various muscles are located. This subdivides into smaller sections, each of which controls its own small group of muscles. If we had improved methods by which still further to subdivide them, we should find tiny collections

of several cells, each in charge of a single muscle. A stimulus confined to these would cause that muscle, and only that one, to contract. In the same way the skin covering the various parts of the body has corresponding pathways of nerve cells which carry stimuli from these areas and convey to the brain the appropriate sensation, whether of touch, heat, cold, motion, or pain. All told, these nerve cells constitute a large part of the brain's surface, which is designated as the sensory area.

APHASIA

Each of the special senses—sight, hearing, smell, and taste—has its own separate registering area. Then there are other segments of the brain which changes of temperament following injury to it at these points lead us to conclude are the recording seat of the emotions and higher mental faculties. Aphasia is an interesting case in point. There are two forms, the one called motor and the other sensory, which subdivides into visual and auditory. Such a patient may understand perfectly what is said to him, but be unable to speak a word. He is not mute because the muscles of the larynx are paralyzed, for he can make noise enough. It is his power of control over the requisite combinations of articulation which is gone.

Other patients will be unable to read a word not because blindness has overtaken them, but because the record which their brains contain of the written symbols as reported by their eyes has become a sealed book to them. Still others can write, read, and speak but cannot understand when spoken to, because the ties that connect the meanings with the sounds of spoken words have snapped. When such brains are examined after death, the areas needed to perform the missing function are found to have been maimed and put out of commission.

IMPORTANCE OF CERTAIN GLANDS

Scientists have decided that all motor areas are connected with corresponding association areas. The same is true of sensory and other centers. Just how this dependence of mental states on the activity of certain parts of the brain is effected we can only conjecture, but that they are so dependent seems reasonably certain. Our present knowledge rests almost entirely on a subjective analysis of thought and has no demonstrable physical basis. It is significant, however, that close associations exist between certain states of mind which we call the emotions, and certain other physical states which are capable of more or less accurate determination. These associated phenomena when closely studied reveal themselves to be the product of the activity of glands or other organs under the control of the sympathetic nervous system.

The stomach and bowels, the heart and blood vessels, all contain "smooth" muscle. Their action is not under the control of the will. We cannot make the heart stop beating or beat faster by merely *willing* to have it do so. The nerves of the sympathetic system which operate these smooth muscles are only indirectly connected with the brain. Systems of this kind govern the activities not only of the organs mentioned above but of many glandular organs as well, such as the salivary glands. In a state of violent emotion—fear, for instance—the physical organs under control of such a system of nerves are strongly affected. The face turns pale, the pupils of the eyes dilate, the heart beats much faster, the saliva ceases to flow, and a sinking sensation is felt at the pit of the stomach. All these effects, and others too complicated to mention, are our heritage from millions of ancestors who reacted thus when thrown into a state of fear.

It has lately been shown that the unconscious actions

of the muscles are entirely in the interest of self-preservation, that is, that they are preparations which the body is making for instant flight. It has even been suggested that the state of mind which we call fear is the outcome of these preparations. In other words, it is claimed that we become afraid when we perceive that the mouth is dry, the pupils dilated, the nostrils expanded, and that sinking feeling present in the stomach. Such a view certainly supplies a suggestive cue as to the origin of instincts and emotions in general and their relation to personal efficiency and that peace of mind for which we all, consciously or unconsciously, seek.

Conclusions

We can increase our physical reserves:

(1) By concentrating on one line of business and endeavoring to know more about it than anyone else in the community.

(2) By developing the originality and imagination required to do creative thinking rather than using the brain as a storehouse of facts and precedents.

(3) By acquiring more perfect self-control, especially as regards the emotions of fear and anger which produce poisonous secretions that affect the brain.

(4) By reading constructive books and associating with worth while people.

(5) By observing the Golden Rule.

CHAPTER IX

HEREDITY PROBLEMS

What are the real facts about heredity?
What is meant by "good family stock"?

Due to the vogue of eugenics and the gospel of physical fitness there is much nonsense talked and written about heredity and the many evils which it is supposed to inflict upon its unfortunate victims. When articles on any complex science begin to appear in the magazines and Sunday supplements, much misconception of the actual facts is bound to follow. I propose, therefore, to state a few of the conclusions of modern thought on this subject and then to draw some practical suggestions from them which may help us to become more efficient.

There are two basic principles inherent in organic matter. The first principle is that every thing living tends to perpetuate its own kind in its offspring. Species of plants or animals remain the same from generation to generation. Oak trees propagate oaks, not elms or maples; all species of animals "breed true." The second principle, although not so apparent at first sight, is equally important. The offspring always vary a little from the parents. Breeders select the characters which they wish to develop, and by making use of variation are able after some generations to "produce" new varieties. Darwin based his theory of evolution on his studies of what breeders are able to accomplish in this manner. He believed that Nature carries on a similar process of selection with a success which is sufficient to account for the many species

of plants and animals inhabiting the earth at the present time.

PROPAGATION

We are here chiefly concerned with the mechanism by which the transmission of like structure and characteristics is brought about. How does it happen, not that each of us resembles his parents, but that we are even human at all? When we stop to realize that we each originated from the union of two cells, invisible to the naked eye, and that potentially our present status of existence with all that may be implied in it must have been secreted in those tiny bits of protoplasm, we are lost in amazement. The precision and the infinite delicacy of structure in such a mechanism defies the imagination. Yet, its actions and reactions proceed according to rule just as much as any machine of human construction. While the laws of heredity are not yet fully understood, we are beginning to perceive a few glimmerings of their rudiments.

Every individual is the continuing result of the union which took place between two cells in the beginning, and all the after cells of his body also possess this blending of different strains. When his body, in turn, becomes the progenitor of sex cells, these cells, however, repeat the simpler character of those from which he originated. If this were not so, complexity in the reproductive cells would increase, as the chain of the generations lengthened, in a geometric ratio. The sex cells are less complicated in texture than the other cells of the body, and the species of life correspondingly multiply. They constitute an almost unchanged descent in an unbroken series from a whole long line of ancestry. Other cells of the body may be so altered by outward conditions that they later only superficially resemble their former state. Sex cells, how-

ever, preserve their inherited characteristics almost intact. Almost, we say, because a slight tendency to vary is never absent, and this is responsible for all the changes which take place within a race or species. The conditions under which this tendency to vary operates most extensively are not well understood; but we do know that if two quite dissimilar stocks can be crossed, the offspring, if fertile, display more tendencies to vary than did either of the parent stocks.

SELECTING A LIFE PARTNER

If a black guinea pig is mated with a white one all the offspring will be black; but if the offspring are bred together three-quarters will be black and one-quarter white. If the breeding is continued the one-quarter whites are found to breed pure white, while of the three-quarters black one-third only will breed pure black. The others repeat the result of the original mixed generation. If we express this in figures, it will make it more intelligible; 25 percent will breed true black; 50 percent will breed a mixed race, although black in color; and 25 percent will breed true white. Notice that when white and black commingle, black results, not gray. This indicates that black is a "dominant" character able to overpower the white. However, the white does not drop out entirely but will reappear in later generations. This is an important principle or rule to remember because it clears up many odd facts in connection with heredity.

Each individual is supposed to be a compound of many such characters as "blackness" or "whiteness." If many of these differences enter into a given mating, the effects upon the offspring become extremely varied. This phenomenon of the dominance of one character over another, to the point, apparently, of its suppression and its subse-

quent reappearance unchanged, accounts for many things. It explains why children may not be like their parents at all but resemble the grandparents or even remoter ancestors. The importance of these facts in relation to marriage is obvious. No undesirable traits or physical peculiarities that are in the blood can be counted on to remain covered up for long. A deformity acquired by a man during his life through disease or accident will not be transmitted; but if he comes of a tainted line of ancestors, it is extremely probable that the taint will pass on to his descendants, even though he himself may have escaped it.

What happens to a man after he ceases to have children has no effect on heredity. As far as a man's own sons and daughters are concerned, even his own soundness of body and mind is not so very important. Really, *it is the kind of a line from which he comes that determines his fitness or unfitness to propagate*. There have been many interesting investigations carried out concerning marriage where both parties were of good or of bad heredity. A family which descended from a famous preacher was found to contain many eminent and efficient men and women. Another, which started with the union of a weak-willed man and a feeble-minded girl, contained an extraordinary number of degenerates and criminals. This, therefore, should be remembered: although a man's indulgence in drugs, alcohol, or vice may not pervert his own children, yet it may be the unmaking of his grandchildren or great grandchildren.

INHERITANCE OF DISEASES

In regard to the inheritance of disease, about which there is so much misconception, a few words may not be amiss. Tuberculosis is often thought to have been inherited. This is not true; tuberculous parents may have

perfectly healthy children. But children brought up in close contact with such parents often catch the disease from them. Even where a child is born with syphilis, that does not always mean that he has inherited it. The nature and the wide distribution of the germs of syphilis make it possible for an unborn baby to become infected in the mother's womb. Many forms of insanity, epilepsy, and feeble-mindedness are, however, inherited. They are not germ diseases, but are due to some defect which has become intrenched in the brain cells of the stock from which these victims were bred. Although the sex cells remain unaffected by any disease acquired during life, they may be so debilitated by alcohol as to affect the progeny disastrously. The damage may sometimes extend to insanity and feeble-mindedness, but it almost always produces poor vitality. Therefore, the children of alcoholic parents are far less likely to grow up healthy and efficient.

Abstinence from the use of alcohol or drugs and purity in sex relations are fundamental determinants of our efficiency, whether mental, moral, or physical. Success in life depends upon three factors: (1) what we start with; that is, the equipment supplied by heredity; (2) what falls to our lot in the way of environment and education; and (3) what industry and judgment we employ in investing this capital. With a few exceptions, the equipment supplied by heredity is not bad enough to handicap us severely. More important in its bearing upon the success of the average man is the nature of his early training and surroundings. But while these two were beyond his immature control, it is in the power of his maturity to make them better for his children. What industry and judgment we display, the third and most important factor in success, is wholly in our own hands. For the race, heredity is everything. For the family, environment plays

the dominating part. But for the individual, personal effort is the chief determining factor.*

ALCOHOL, IMPURITY, AND HEREDITY

The operations of the law of action and reaction are plain enough in the whole business of heredity. Everyone is convinced that the man who works well is sure to gain an equivalent reward. It is the old story of the ten talents, with the man who makes no effort, eventually losing not only any reward but even his one talent. Life is like a storage battery: families take out just what they put in when a period of several generations is considered. This should admonish us to be extremely careful in regard to the family stock of the life partners whom we choose, for upon that choice may depend the health and happiness of thousands of unborn descendants. Moreover, as already stated, how a young man or woman behaves in respect to alcohol, drugs, and sex before marrying is far more important biologically than how he or she behaves after the period of propagating is over. Sobering down later in life may lead to the improvement of the environment and training enjoyed by our children, but it can never compensate for any taint we have conveyed to them by heredity.

Next to social impurity, alcohol has been the greatest hindrance to the well-being of the human race, and the curse of this evil has largely been the work of transmission by heredity or of contagion from environment. The physical and physiological points of view have never furnished any substantial grounds of justification to those who undertake to defend the use of intoxicating liquors as beverages. True enough, references in the Bible have

* Those interested in a practical study of this question should read *The Builders of America* by Elsworth Huntington of Yale University.

been quoted, especially, "Take a little wine for the stomach's sake"; and, from time to time, doctors have advanced claims in favor of beer as a food. Of all the kinds of alcoholic drinks, beer contains the smallest percentage, followed by wine, whisky, gin, rum, brandy, and vodka. Beginning at three to five percent, the alcoholic content runs up as high as forty to fifty percent.

TRUTH ABOUT ALCOHOL

The effects of the use of alcohol as a beverage do not end with the physical, but extend to the mental and social.

A certain percentage burns up in the body with results somewhat resembling those obtained by the combustion of foods, but this percentage is extremely low. Furthermore, scientific investigation has discovered a marked difference in the kind of heat generated by alcohol and that produced by food. If you string together a succession of small heaps of gunpowder by a thin fuse, the powder when ignited will give off puffs of heat along the fuse line. It is too explosive and fitful to be useful. Alcohol yields just that sort of rather futile heat. Food, on the other hand, produces a steady, even succession of heat units which the body can use to the best advantage. With the use of real food as fuel, there is not the wear and tear caused by the explosive puffs of heat yielded by alcohol, nor is there the high percentage of waste. When taken in the form of malt liquors, alcohol, instead of nourishing tissue, adds unhealthy parasitic layers of fat, while, when consumed in the form of whisky or gin, it actually exercises a destructive effect upon delicate tissues. It affects chiefly the nerve centers, rendering them insensitive and producing irresponsible and uncoördinated forms of muscular and nervous activity, such as unconsciousness, thickened speech, paralysis of the limbs, and a general slowing down of muscular energy.

The case against the evil physical effects of alcohol needs no special proofs. For years before the advent of prohibition men of all classes had made up their minds that, if they were to succeed, they must leave liquor alone altogether. Railroads, mills, insurance companies, and other great corporations made clear their opinion of the users of intoxicants by refusing them employment. Workers were subjected to numerous groups of tests in this matter. After a glass of beer at lunch, it was found, alcohol using typesetters were unable to present normally clean proofs or to set up as long a "string" of type as common. Their work on Monday morning, after two days, or a day and a half of mild or heavy drinking, fell nearly fifty percent below the amount turned out Monday mornings by total abstainers. The platform on which the prohibition movement started was built of planks supplied by such scientific tests. It was these efficiency studies which sealed the doom of the saloon rather than the haranguing of reformers or the alleged lobbying of the Anti-Saloon League.

The mental effect of alcohol is to overcome wise restraints seated in the higher brain levels, which become numbed and paralyzed. These mental controls then break down. People venture daring statements, become "brave," so they think, when "liquored." What they are actually doing is saying stupid things of which they will afterward be ashamed. The demands of decency and efficiency require that an end be made of the drink habit and therefore that the requisite mental, physical, and social adjustments necessary to the accomplishment of this aim be attended to. No man can be both efficient and spend his time talking and planning about ways of getting liquor or of making it. The disastrously injurious effects of alcohol upon personal efficiency and moral stamina have been a matter of common knowledge for years, and that case is closed.

WHAT OF THE FUTURE?

As alcohol is such a breeder of inefficiency and feeder of immorality, the question to settle is how to control or suppress the use of it. There are three ways: (1) by education, which is the old method employed by the W. C. T. U. and other temperance workers; (2) by prohibition, the present day method; (3) by Government control, which is a method now being advocated. As we all are more or less familiar with the first two, I shall discuss only the third. We are told that the people of the United States should, by constitutional decree and legislation, place the handling of the liquor business with the Government. Many people feel that were the Government in control of the dispensing of liquor it could abolish its promiscuous distribution and thus pave the way to the accomplishment of these three very desirable ends:

First, restore the law to its rightful place in public esteem.

Second, establish a systematic and effectual system of education against the evils of drink. This proposal is a *very* important one.

Third, be in a position to stop the open sale of products used in making "home brew," which goes on under the present law.

The American people have registered their conviction that alcohol is a devastating poison in its effects upon the moral and labor power of the nation and upon the public health and security. At some future day it may come to the conclusion that it is preferable to regulate the sale of alcohol as it regulates the sale of explosives, firearms, and drugs instead of letting present conditions continue. In the meantime, however, we all should take the stand that the Government should carry on constant educational work to discourage the use of liquor. Whatever a man's per-

sonal or legal rights may be, surely he has no moral right to abuse his own body or to tempt others to harm their bodies, and the use of liquor is no exception to the rule.

Granted for argument's sake that the law should not interfere with full personal freedom to partake or abstain, the question whether anyone should be allowed to profit by its manufacture or sale still remains to be settled. Calm, unimpassioned study of the harmful moral, physical, and economic effects of the drink traffic will show conclusively that all possibility of private profit should be removed from the business. If it be thought wise to provide a legitimate means of securing it, let it be in bottles only, and procurable from the Government alone under safe restrictions. Moreover, the primary aim should continue to be the *decrease* of drinking and not to make it easier. This means that any change that may be made in the present laws should be by the temperance group rather than by the "wets."

No one realizes better than I do that people cannot be "legislated" into goodness, and that laws only avail to keep a small minority in line. Furthermore, although I voted for prohibition, I questioned the advisability of putting it into the Constitution. Nevertheless, I have no sympathy with the "Wets," because the object of their endeavors is all too apparent. Everyone should own up to the tremendous evils of intemperance; no one should want the saloon back. Physicians become reconvinced daily that, owing to its habit forming character, alcohol is too dangerous a risk to be touched in any form or to any degree. Another point to be considered in connection with the moderate drinking even of cocktails, etc., is the resulting handicap in the case of serious illnesses, such as pneumonia, where a tired heart needs stimulation in order to pull the patient through a crisis. The heart, which has become more or less deadened to stimulation through a

daily dose or two of alcohol, will prove incapable of carrying the extra load when the crucial hour arrives, and a fatality will result.

In view of these undeniable facts, why cannot all groups be induced to unite to stamp out the use of liquor as a beverage, agreeing to leave the question of the best method to employ to impartial study. If that study should lead to the conclusion that less drinking would prevail under prohibition than under any other system, then the present system should be continued; but if the consensus of opinion were that some other system promised better success, then a change would be in order. It is a great mistake, however, to join in talk about amending the prohibition law solely in order to satisfy those who want liquor. So long as this is the object of the "Wets," they should be violently opposed—not only for the good of the present, but for the good of generations to come.

I cannot bring myself to close this chapter without a word regarding the evils of smoking. Everyone realizes the terrible curse of drugs due to the fact that those who start to use them, even in the most limited dose, usually come to grief. Drugs are inevitable habit formers which make slaves of their users, which almost invariably ends in their spiritual, physical, and mental downfall. Now smoking is nothing but a mild form of the drug habit. Although many persons are not disastrously hurt by it, yet almost every smoker will advise against the practice. If smoking could be done in moderation it would probably do no great harm; but unfortunately, owing to the drug content of tobacco, the habit grows on the user and too often leads to pronounced excess.* Reasonable as the contention is that women should have equal rights with

* Those interested in a scientific discussion of this subject should read the book entitled, *Tobacco and Physical Efficiency*, by Dr. Pierre Schrupp-Pierron and Prof. Henry W. Farnum. Privately published.

men, yet this does not mean that a woman who smokes will be let off as easily as a man. Women should be conceded equal rights with men to develop and forge ahead, but women are temperamentally so organized that smoking is much more dangerous for them than men.

Conclusions

We can increase our physical reserves:

(1) By marrying a mate who comes of "good stock," irrespective of present wealth or position.

(2) By arranging for our children to associate with children of good families, that is, families with a good record covering several generations, rather than families which are temporarily prosperous.

(3) By leading a moral life ourselves and avoiding the company of those who countenance any other.

(4) By refusing to touch liquor in any form.

(5) By living and working on the side of laws and customs which will elevate the entire community physically and morally.

CHAPTER X

HABIT PROBLEMS

Are habits your slaves or masters?

What desires are you now endeavoring to satisfy?

"Habit a second nature? Habit is ten times nature," the Duke of Wellington is said to have exclaimed. Coming from an old soldier who had spent his whole life under training designed to make his every act a piece of routine, this utterance possesses peculiar significance. The importance of habit in developing efficient and happy lives cannot be overestimated. If it were not for habit we should spend our lives in an effort to negotiate what habit makes seem the most trivial acts. Our brains would be so busy supervising our minutest actions that there would be no time or energy left to undertake more complex transactions.

Were walking not a matter of habit, we would practically have to learn to walk afresh each time we needed to do so. Imagine how enormously difficult it would be whenever we wanted to take a step to have to think which muscle to contract next. When the word habit is mentioned the average man, however, is very apt to assume that it refers to something discreditable. Of course, there are many bad and foolish habits; but the habit forming ability itself is not only good, but indispensable. Since the process of habit formation is more or less under our control, it is very necessary that we should become thoroughly posted on how habits are formed, broken up, and preserved so that we can cultivate and maintain the good ones and break up and weed out the bad ones.

All impressions of outside occurrences reach the brain through impulses which have journeyed in along some one of the sensory nerves. We know, for instance, that it is raining, either because rain is *seen* to fall, or *heard* to strike, or *felt* as moisture on the hands or face. In other words, if it were not for the action impulses traveling along certain nerves, we should not be sensible of anything. Once we have been through the experience of getting wet, we try thereafter to protect ourselves from rain. This involves calling into play motor nerves which dispatch impulses or orders to the muscles to do thus and so. To get from the incoming sense endings in the brain to the motor dispatching centers, the impulse must travel from the one to the other area of the brain. Into this process, along filaments of association come reminders of former experiences with rain and certain methods of action which proved effective. We may have to choose which to follow and use a certain amount of reasoning and judgment in doing so. It is one of the peculiarities in the organization of the brain that when a given sensation has followed the same path into, through, and out of the brain a few times, it will, on further repetition, tend to use the same path over again. It is through such repetitions that a habit is formed. As a result the amount of thought and time previously devoted to determining the way in which the impulse in question shall discharge itself can now be devoted to other tasks.

LAWS OF NATURE

Laws of nature are simply descriptions of the habits followed by the different elementary constituents of matter in their actions and reactions upon one another. In the inorganic world these habits are fixed and undeviating, but as we go higher in the scale of organization in the organic world this is true to a far less degree. Brain

tissue possesses much the most plasticity. While a muscle can only contract or relax, any one of an infinite number of courses is open to the brain. It is just this greater range of plasticity that differentiates our brains from those of the lower animals. But the lines of least resistance are those most frequently followed even by the brain. We tend to repeat things we have done, and to do them over in the same way that we did them before.

This tendency of currents of thought or action to make use of the same outlet leads to several important consequences. In the first place, the groove becomes worn deeper with each repetition, and the passage of the impulse much easier. This simplifies the whole operation, insures greater accuracy, and at the same time lessens the amount of fatigue. It is astonishing to what an extent constant practice increases the skill with which a game is played. The beginner at golf, for instance, is awkward and inaccurate in his strokes. He has to expend considerable thought on each swing and his misses far outnumber the occasions that he hits the ball squarely. As time goes on, however, and each move gradually becomes "second nature," his motions become graceful and his playing highly effective.

Habit diminishes to the minimum the amount of attention which needs to be given to the performance of an act. Who has not in removing his waistcoat during the day-time wound up his watch also, or, when changing his collar, found himself taking off his shoes as well? Few men can tell offhand which arm they use in starting to put on their coats. Yet in the case of such thoroughly fixed habits, variations are rare. What is the explanation? The reason seems to be that, when a series of acts is performed the first few times, each of the moves has to be kept under careful supervision by the higher centers. When the series becomes habitual, on the contrary, the

only attention needed is the pressing of the button which starts the process going.

HABITS AND CIVILIZATION

Habit is the enormous flywheel of society, its most precious conservation agent. It keeps us at our tasks, however uncongenial or even forbidding they may be, simply because we are used to them and there are no others to which we are equally wedded. Almost before graduation, professional mannerisms are perceptibly settling down on the young doctor or lawyer or business man. The little tricks of thought, the little prejudices of his calling, are beginning to stick out, and he can no more change them after a few years than a leopard can shed his spots. On the whole, it is probably good for us that we are so constituted. At any rate, let us face the situation and try to regulate our existence rather than to live at random.

Several important conclusions may be drawn from this discussion. In the first place, it should root out of our minds the false notion that the dominion of habit is always a thing to be discouraged. There is no more miserable victim than the human being to whom nothing is habitual but indecision, and for whom the lighting of a cigar, the filling of a cup, the time of rising and of going to bed, and the time to begin every bit of work must be made the subject of express deliberation.

PROMISES

One of the chief sources of trouble in business, home, and social life is the way that the fashion of making of promises has become epidemic. Almost without exception promises are unnecessary and when given are simply makeshifts to avoid awkward discussions or to curry favor. How the practice ever got its start I do not know,

but it is surely undermining as well as vexatious. The only advantage to be gained from the volunteering of a promise is that it enables its maker to get more than its recipient would naturally give him, and usually some innocent third party is the loser in the process. One of the most important foundations of happiness is freedom, and freedom is a stranger in a world of promises. Moreover, all the implications of Jesus' teachings are clearly against all this promiscuous indulgence in promising.

One of the commonest forms of promising is tied up with the borrowing of money. If distress has reached a point where help is clearly needed, it should be given without exacting any promise to repay in return. Where the money sought is not needed for downright necessities of life, it is gravely open to question whether the request should be granted at all. Moreover, should not all just debts be put on the same footing? Why should we promise to pay our bank and trust to luck to pay our grocer? Strictly speaking, should we not do our best to pay both but treat them both the same, and not give one a promise to the disadvantage of the other. The present custom is a developer of bad habits.

A promise to buy, whether as a speculation or an accommodation, involves too great risks. Many business firms have been ruined by a heavy load of contracts to buy on a falling market. The experience of the American Sugar and Refining Company in the year following the war shows how both sellers and buyers suffer from these unjustifiable future sales contracts. Selling short is an even worse policy than buying long. All short selling, whether in the stock market or in commodity markets, is very hazardous. The curse of speculation proceeds from the promises made to deliver or to pay a fixed sum for stocks at some future time, irrespective of the conditions which may then have arisen.

HANDICAPS TO EFFICIENCY

It is an open question whether the business world would not be better off were all forms of leases abolished. If conditions arise through which certain property becomes more valuable, a higher rental should be settled upon and paid. Similarly, if it becomes less valuable, the rent should be lowered. Both owners and tenants would be better off in the long run under a system of tenancy at will. In addition, the habit would then tend to become general of buying instead of renting, thus gradually eliminating tenantry, which is such a breeder of unrest and a feeder of Bolshevism.

One of the meanest forms taken by this habit of promising is holding out to men in the ranks expectations of promotion to foremen, executives, or even company officials. It is bad enough to make such a promise to an old and valued employee, but to offer them as an inducement at the time of engaging a man often proves embarrassing later. If promotion comes to be deserved it will usually be granted automatically, and no promises either to earn or grant are necessary. When promotion is not deserved, it should not be given even though promised, because that means doing an injustice to third parties.

Labor unions perform legitimate functions and have done much to make our country healthier, happier, and more prosperous. Contracts, however, between employers and wage workers are often breeders of much trouble. Unless a set of employees continue to feel satisfied in their hearts that they are getting a square deal, contracts to preserve a *status quo* cease to work. Both employees and employers should receive fair notice, based on length of service, when either desires to make a change; but all promises which deal in futures connected with wages, hours, or other matters should be avoided.

Manufacturers, merchants, and institutions should be very careful what they promise the public in booklets and in newspaper and other advertisements. Irresponsible salesmen do tremendous harm by promising what their employers do not intend to deliver. Testimonials from unbiased sources and honest descriptions of the merchandise should suffice. Inflated promises are unnecessary and tend to defeat their purpose. It is especially bad practice to warrant merchandise, or to issue a promise to redeem good over a period of years.

DELIVER MUCH

Pledges are trouble makers, especially those with more than a year to run. The policy followed in the professional "drive" of tying up givers for a period of years often makes more enemies than friends for the institution under whose auspices the drive is launched. Giving is not mere outlay and we always should give all that we are able to give. But that giving should be done on the basis of selecting the cause that deserves the most help and not of succumbing to the institution which descends to the use of high pressure begging methods.

Wills will be necessary as long as society permits property to be bequeathed, but those who make them should be very careful to revise them annually and never let anyone know their provisions. No one ever misses what he has no reason to expect. It is much better to surprise a friend with an unexpected boon than to disappoint him by a broken promise. Do not make any promises payable after death. Changing circumstances may entirely alter your desires as to the disposition of your property. Avoid fettering yourself by premature promises.

Parents make a great mistake in promising good berths to their children, especially to other relatives. It is unnecessary to promise corks that the privilege shall be

theirs of floating, or to assure stones the privilege shall be theirs of sinking. The laws of nature do not need promises in order to draw them out to function. Why indulge in gratuitous promises which either make no difference or do real harm to all the parties concerned. Drop the habit altogether.

How long our present marriage system will retain its vogue only time can tell. Divorce statistics, however, clearly indicate that married people might get along better if the element of the irrevocable in the promise exacted could in some way be eliminated from the wedding ceremony. I believe there would be fewer separations and less friction if the parties felt that they had not parted with their freedom to separate, after proper notice, in an orderly and respectful manner when no children are involved. Couples that love each other would continue to live together without the element of compulsion contained in the legal contract; and it is better for those who do not love one another to separate for the sake of common decency.

Jesus urged us to give "good measure—pressed down and running over, for with what measure you give it shall be measured to you again." Hence, to complete and round out my advice to make no promises, I add, "deliver much," as a companion. Obligate yourself by pledges to no suppliant, but give him when the time comes all **and**, if possible, more than he has any right to expect.

IMPORTANCE OF DESIRE

It needs re-saying often that changes in business conditions are due to a change of heart in people or, to speak more concretely, in the objects of their desires. These changes of heart take place mainly at the time an elder generation hands the reins over to its younger successor. Each new generation has specific objects of desire of its

own. Since a new generation takes the center of the stage about every twenty years, the business cycle—so called—has for the term of its duration about the same length of time. We may have a twenty year period in which thrift is the desire uppermost, and this will result in the building up of huge capital reserves. Then a period may follow in which the desire to create is dominant. Such a period is often followed by one in which the consuming desire is to spend. And so through the ages different objects of desire have successively occupied the foremost place in the public mind. Sometimes its preoccupations has been for art. Again, an appetite for adventure has so infected a nation that a great outgoing stream of immigration to a newer country has been the result. A great mass of people may make their home for generations in the same strip of earth and then suddenly be seized with a general urge to try their luck somewhere else. These fluctuations of desire have been controlling factors both in the upbuilding and decay of nations.

LAW OF ATTRACTION

Desire is not always able to carry out its intent. It must channel out the bed between whose banks it is to flow. The desires of an individual, a community, an industry, or a nation fall under the jurisdiction of the same laws that govern other forms of energy. Fundamental laws like the law of action and reaction, the law of indestructibility, and the law of attraction rule in both the physical and the spiritual worlds. Take the law of attraction, for instance, as it applies to a man and his job. We all know that the health, the success, and the happiness of a young man very largely depend upon whether his attraction to his work proves lasting. Those who continue to be attracted to the work in which they are engaged are, as a rule, healthy, contented, and reasonably prosperous. We are, however, apt to forget that

those who cease to be attracted to their work are likely being attracted away from it to something else. That is to say, the decisive factor is not a question of laziness or integrity or skill, but of attraction. Just as the law of gravitation is constantly exerting its pull upon every individual every hour of the day, so the same individual is constantly being pulled by this or that attraction in some direction, either to do some thing or to visit some place, or to partake of some enjoyment which circumstances may seem to make impossible of realization.

Millions of people, every day, go through their work like mere automatic machines, their hearts' desires somewhere else. Many complain about the forced monotony of the Ford system in which one man spends six or seven hours a day tightening nut No. 27 as the cars in process of assembling pass by him on an endless belt. Yet, unless that man can be put at work which he loves, better results may be obtained under the Ford system than under the common system of giving him work to do in which he is not interested that requires close thought and sound judgment for its proper performance. Under the Ford system no harm comes of a workman letting nine-tenths of his heart and mind wander a thousand miles away. The nurse, however, who takes care of her patient mechanically while nine-tenths of her mind is off on some man in another city and on her desire to have a home of her own, may do much harm. Therefore, until a system is perfected by which men and women will be set to doing work to which they are naturally attracted, the Ford system may be more advantageous for the community in other respects than its low production costs.

SPIRITUAL EMOTIONS

Every study of the desires, as the determining factors in everyday life, inevitably draws the emotions and the spiritual side of man's makeup into the discussion. As

the course of business is determined by changing desires, so the fate of desires is determined by their success in effecting spiritual mergers with the emotions. Although desires are almost boundless in scope, yet they can be made to yield to discipline and largely accept control. The accomplishment of this control is wrapped up with questions of management connected with the emotions and the other spiritual forces of life. As the energy a man puts into foraging for food is determined by the rise and fall of his physical appetite, so the energy that he will put into service for his fellows is controlled by the rise and fall of his spiritual appetite for that sort of thing. In other words, the spiritual emotions are the great vital forces.

Not only does material success depend largely upon how we manage these spiritual emotions, but health, to a large extent, is linked up therewith, and happiness, almost wholly. This line of thought makes a good approach to an understanding of Jesus' philosophy in telling the people that they could save their lives only as they lost them. As He taught the people that they could have material success only as they cultivated their appetite for service, so He instructed them that happiness and peace come only from making others happy and giving them peace. The way to get anything we earnestly desire is to give that same thing to others. Only by so giving it to others shall we ourselves receive it.

THE UNSELFISH ARE MOST HEALTHY

Prosperity, health, and peace cannot be purchased by intensifying the greed for them, but all three are "added unto" those given to simple, honest, and useful living in contrast with complicated and hypocritical striving. That is to say, the fulfilment of our desires for ourselves comes as we forget them and decline the invitations of self-

seeking. Hence, the failures, ill health, and unhappiness which abound are really due to the fact that too large a proportion of mankind are letting greedy desires ride their souls. Yet this policy is entirely reversible. To remedy it, it is only necessary to give people as children the simple basic facts of life—that is, the teachings of Jesus put into everyday language and readjusted to fit existing conditions. These principles of living, however, should not only be recommended “because Jesus said so,” or because “the Bible so states,” but should be supported by scientific evidence that cannot successfully be controverted.

Conclusions

We can increase our physical reserves:

(1) By recognizing how extreme is the importance of habit and letting it strengthen our endeavors to form as many good habits as possible.

(2) By fighting bad habits of every kind to the death.

(3) By avoiding the habit of making promises.

(4) By acquiring good tastes—that is, tastes like those for cultured people, serious books, clean plays, and other worth while things.

(5) By remembering that lives change only as their controlling desires change; and change for the better only as they become more disinterestedly concerned with others.

CHAPTER XI

EMOTION PROBLEMS

*Are you slowing up your efficiency by worrying?
Should emotions be suppressed or harnessed?*

During the past few years the Babson Organization has not been content merely to record and analyze business conditions. After spending many years accumulating statistics on bank clearings, railroad earnings, grain shipments, foreign trade, etc., it has come to the conclusion that these statistics mean nothing in themselves, but are mere cues to further research. They have no more to do with making business good or bad than a thermometer on your porch has to do with making the day hot or cold. These statistics form a good index to what *changes* may be taking place in business conditions; *but for the root causes of these changes we must look to the changes of heart and objects of desire in people*, already referred to in the preceding chapter.

Changes in desires sweep across the nation like waves. If a desire for saving becomes epidemic it will produce one set of economic conditions which will be followed by another when a rage to spend takes its place. Next, the desire to indulge in pleasure may be given its innings to which the business world will be forced to adjust itself, and in turn be succeeded by a passion to do something worth while. Sickness may create a deep longing for health; restraint, a consuming desire for freedom; and poverty, a veritable passion for wealth. An analysis of

the above mentioned statistics indicates that business conditions keep step with these changes of heart and alternations in the objects of desire which sweep over a people.

This makes a study of the inner workings of these desires imperative, which study plunges us immediately into the thick of a psychological investigation of the instincts and emotions which pull and haul us in different directions and soon carry us over into the domain of religion. Fundamentally, the basic desire of us all should be for peace. By this is not meant the stagnation to which inertia leads, but rather the poise for which perfect confidence in God stands as sponsor, to which Jesus called his generation. He who recognizes real peace as the true goal and the greatest prize is immediately confronted by its corollary that worry is the primary sin. Furthermore, it is evident that by the elimination of worry the obstacles may be removed that stand in the way of the coming of peace. Hence, in the course of a careful study of the Babsonchart when we get to the root of the matter and begin to put our finger on what causes the lines to go up and down, we find that worry is a tremendous factor. This is the reason that I wish in this chapter to discuss this subject of worry.

CAUSES OF WORRY

The sources of worry are doubtless fourfold: partly physical, partly intellectual, partly material, and partly spiritual. *First*, statistics show clearly that one is much more apt to feel depressed when he is in poor physical condition—that is, ill health causes anyone to fall a prey to worry more easily. Such a victim is caught in a sort of vicious circle. He worries because he is not in good health, and his health grows poorer because he worries. This means that a choice is open to us between gradually winding ourselves up or letting ourselves run down. If

worry makes us ill, and ill health makes us worry, then the reverse must also be true, namely, that growing confidence in God makes us stronger physically, and the stronger we are physically the more imperturbable is the peace our faith produces. Freedom to work this thing out for ourselves always has been a great factor in the higher developments of civilization. The restraints imposed by orthodoxy on candid inquiry have produced untold anxiety, which has often resulted in open rebellion. Freedom of choice between these alternatives is responsible for the development of the arts and sciences, and, most important of all, for the spiritual qualities of men and women.

The *second* great source of worry is *ignorance*. The world is not now cursed, at least to the same extent, by the superstitions of years ago, but every generation proves vulnerable to superstitions of its own. We may no longer burn witches, as was done in Salem during the early years of our history, but we still destroy the peace of mind—our own and that of other people—for fully as foolish reasons. Ignorance is the cause of a tremendous amount of anxiety, and one chief reason for urging the spread of education is that its power to free men from the forms of anxiety due to ignorance may be diffused more widely. It is no more ethical to seek intellectuality for its own sake than it is to seek wealth out of the mere love of riches. Education is merely a means to an end, and that end is peace of mind.

The *third* source of worry is either a *pittance* or an *overabundance of material possessions*. Every family should have enough of this world's goods to maintain body and soul in such vigor as not to be exhausted by the performance of the everyday duties of life. Everyone knows that wealth in excess does not bring happiness. After one has acquired sufficient property, any excess

becomes only a care and burden. Excess property, like excess knowledge, only chokes and clutters up its possessor's life. The elimination of worry is all tangled up with the task of gaining a right perspective, arriving at a sane judgment of relative values, and establishing a useful balance between the various forces which make for peace. The one remedy which will best cure or help all ills is cheerfulness.

A *fourth* source of worry is *fear*, which is a quite brazen display of the *lack of faith*. This is perhaps its most inexcusable form. Fear is always part and parcel of some piece of foolishness. It may be the fear of creditors, due to borrowing money recklessly, or to endorsing a note. It may be the fear of a woman with whom one has become foolishly involved. It may be due to poor health, because health and courage, sickness and fear, so often travel in pairs. Whatever the cause, fear is a great curse and a real sin. "Cut it out," Henry L. Doherty said; and added, "I am one of those who believes there are many real troubles, but that there are a great many more imaginary ones."

CURES FOR WORRY

The first step in eliminating worry is to engage in some worth while work. "Satan finds much for idle hands to do" is a saying founded on fact. No headway at all can be made by merely resolving not to worry. The mind is never at rest except during sleep. It is like an old stone mill, always grinding. Hence, the only way to keep it from grinding the mill stones away is to put something worth while between them to be ground. Everyone should have work that he finds interesting to do. Those of us who are obliged to work should thank God that we are occupied, and those who have no job should hunt up one. Ferret out something that needs to be done and then do it.

Oh, the joy that is a by-product of achievement, of creation, and of leadership! The world to-day is crammed with opportunities. For God's sake, take hold somewhere, and get busy.

To keep fit to do his best work everyone must either fall in love or learn how to play. If you can love, do so. It is blasphemous to hold it lightly. Love is God given recreation of the highest type. But one cannot buy, steal, manufacture, or pick it off of bushes. If it comes into your life, be thankful, and if it does not, turn to play for refreshment and still be thankful. If at all possible, take up some kind of sport—golf, riding, tennis, hiking, camping, or the like. Be a savage to the extent of following some sport which takes you back to nature. Pick out something, however, which calls for more skill than to serve as a bromide which simply takes your mind off your troubles for a few hours. Let it be one that exacts enough from you to make you stronger in body, mind, and spirit.

Statistics show that a good working philosophy of life is the greatest aid in the elimination of worry. Call it as perfect confidence in God as possible and you will be giving it a better name, but to whatever else you depend upon for peace of mind, add faith in the ultimate triumph of the right and the best. Faith that all things work together for good to those who so believe is a faith which works wonders. I am not interested in theology or inherited creeds. I care not for fine distinctions in forms or denominations; but I know that spiritual power is as real a working force as gravitation or electricity. We do not understand the inner nature of any of these great forces, but we have learned how to obtain a tithe of the assistance from them which they offer to us. As revolving a coil of wire within a magnet generates electricity, so does intrenching ourselves in an attitude of faith gen-

erate in us some of this other force named spiritual power. It is wonderful to relate. Yes, this immense storage battery of the spiritual world has barely yielded its minimum. Its human use is comparable to the human use of electricity one hundred and fifty years ago when Franklin first flew his kite; but it exists and it is accessible.

HARNESSING SPIRITUAL POWER

Infinite Father, we pray that we may be able to receive, to hold, and to keep the greatest of all Faiths, while traveling in a world now light, now shade, now bright, now dark, now full of peace and again full of trouble and where there are no absolutely clear assurances of the coming of the grand issue. Thou hast given us a faith, through our Lord Jesus, in the ultimate triumph of the best. May we see him to-day "with all triumphant splendor on his brow"; may we see the whole world as the field for the combat of good against evil. May we throw the energies of our souls on the side of the good, in accord with the constitution of our own being, in accord with the great, illuminating, prophetic power of the educational experiences of the world.

(A Prayer by Dr. George A. Gordon.)

To reiterate, the two greatest factors in the rise and fall of business conditions shown by the Babsonchart are desire and worry. Desire is the driving force which causes persons to save, to spend, to build, to cultivate, to travel, and to branch out in any direction. Desire is the basic factor in the expansion of foreign trade, railroad earnings, building, and bank deposits. Worry is the basic factor in the spread of discouragement, disease, poverty, unemployment, and, finally, wholesale business depression. Normal conditions are the product of people with a proper sense of values who are leading well bal-

anced lives. Such people are creative and hopeful, but their spirit of enterprise is tempered with discretion. They work, but not too hard; they fall in love and love to play, and they have learned to absorb spiritual power from their faith in a directing Providence. Incidentally, let me add that a life of this pattern is the only happy life.

Hence, let us cease to go by the mere indicators of business conditions such as prices, railroad earnings, crop statistics, and the like; let us men think instead in terms of desire and worry. Then and only then shall we understand the true import of Jesus' teachings and perceive the great scientific truths at the bottom of this message. Then will we realize the overwhelming advantage of fixing our hearts on things worth while if we wish to live lives of industry, love, and faith.

Conclusions

We can increase our physical reserves:

(1) By developing the intelligence needed to rout the multitude of worries and fears which dog the footsteps of ignorance.

(2) By developing a spirit of contentment with what we have, and by stamping out jealousy in its every form.

(3) By strengthening our hold on God and our confidence in the working out of all things for the best.

(4) By having a sound philosophy of life.

(5) By avoiding overwork so that we can judge values in a sane way.

CHAPTER XII

MARRIAGE PROBLEMS

Have you given much of any thought to the problems growing out of domestic relations?

Although such problems may not trouble you, they have to be reckoned with in your dealings with your associates.

One of the chief groups of problems confronting men and women in connection with their health, happiness, and efficiency is the problem of marriage. No discussion of the business of living would be complete without a chapter on this subject. This discussion of course cannot be of much service to the man or woman already married who has agreed to live under the laws and customs established for the married state. Each of them should gladly take the bitter with the sweet and accept present conditions with the many advantages of married life. In the end it will be found that what we all get out of marriage about equals what we put into it. We are loved in proportion as we love; we get joy from married life to the extent we give joy to our wives and children.

MONOGAMOUS MARRIAGE

We shall proceed in our discussion of marriage from the standpoint of what we can do for future generations—that is, for our children and our children's children. First let it be noted that science and experience agree that a monogamous system is the most practical working arrangement, although I doubt if consistent scriptural authority can be cited in its support. In Old Testament

times many of the best men had more wives than one, according to their wealth and inclinations. Wives were then looked upon, more or less, as chattels, and so a man was privileged to have as many as he could afford and was able to manage. The eugenic fact, however, that of all babies born the boys and girls are practically equal in number, supports the conclusion that a man was expected to have only one wife. Moreover, since the monogamous system has displaced the polygamous system after that system had been given a trial lasting thousands of years, it is fair to assume that monogamy is a case of the survival of the fittest. On the other hand, it should be kept in mind that many of the older nations, such as Turkey and China, are still running on the polygamous or concubinage system. These, however, are nations where the children are mated by the parents in the case of the first, or legal, union, so that unions based on mutual attraction are almost always extra-marital.

In a nation like the United States, where young people are free to mate in accordance with the laws of mutual attraction and love, no attempt need be made to make any such plural system legal, as it would not improve existing conditions nor in any way solve present problems. A man who loves more than one woman to-day would have just as much trouble as ever trying to live with them under legalized polygamy. It is the instinctive jealousy of one woman for her rival or rivals, rather than existing laws, that keeps men monogamous. Existing laws could easily be changed, but it would take centuries of schooling to change human instincts if indeed it could ever be done.

MARRIAGE VERSUS DIVORCE

As woman becomes more independent and well-informed, the tendency will be for her to become more liberal. As men and women become equals economically,

they will become equals socially. Then the attitudes of both may change regarding sex and other domestic questions. Whether or not this will be a change for the better only the future can tell, but I am optimistic. Personally, I believe that the solution of present chaos lies in giving more attention to setting up safeguards and taking precautions against mismating rather than through indulgence in more mates. Furthermore, I believe that with proper marriage laws making wise limits for both men and women, the one husband and one wife plan will regain the ascendancy. Certainly, such ideal conditions are worth trying hard to attain.

The Hebrew teaching that divorced persons should not marry again may have been fundamentally sound, for the reason that if *both* parties were normal sexually neither probably would want a divorce. Hence the demand itself for a divorce makes it probable that one or the other is not normal sexually. Certainly in that case it is a question whether both should marry again and put the future of some other man or woman in jeopardy. Divorce statistics establish the fact very clearly that most divorces start in differences over sexual matters. From this same angle Paul's advice to men to stay single "if possible" is worthy of careful consideration! He honored the unmarried. Heaping ridicule on old maids and bachelors is very unwise. Unless a person marries through a strong sexual urge he or she may be making a great mistake. Getting married for money or position is really a form of prostitution, while marrying merely for companionship is a very risky venture, unless both parties equally lack sex desires.

FRANKNESS TO BE COMMENDED

The established convention that the woman is not to propose marriage is also probably sound, for the reason that if she did man's instincts would not provide him

sufficient protection. A system which makes it bad form for a girl to propose insures that those men who have no sexual urge will not be apt to propose and those who do have will propose, which is as things should be. The solution for the growing divorce stampede is: (1) To make young people universally understand that it is best not to mate unless both parties have equal sex attraction for each other; (2) to emphasize the sin of marrying for money, for social position, or as a way of escape from earning a living; (3) to give proper advance consideration to eugenics. This means that society should extend its full rights and privileges to self-supporting single women.

To carry out this program wider freedom must be given for the discussion of sex problems. One of the crimes of preceding generations has been the way in which parents launched their children into mature life without any more or better knowledge concerning sexual matters than chanced to fall in their way. Fortunately this policy is rapidly changing. Whatever follies may be connected with the new youth and the feminist movements, both must be commended for their frank, honest, and, in large degree, wholesome discussion of sex problems. Instead of continuing to treat sex as something taboo which is not to be openly discussed, we should frankly teach our youth that real love is fundamentally sexual and that a true marriage must be based on a strong sexual tie. Otherwise men might as well marry men, and women marry women. Probably eighty percent of the marriages which turn out unhappy could have been avoided if the young people had been reasonably well informed before entering marriage concerning sexual matters, and if whatever social stigma or economic disadvantage pertaining to being unmarried which still lingers with us were removed.

EFFECT OF IMPROVED CONDITIONS

As previously pointed out, polygamy, concubinage, and other such relations between men and women have lost out as a rule in social competition with monogamy. A man should have marital relations with only one woman, and any teaching to the contrary is very pernicious. Since the home is the basis of civilization, anything that undermines it is a national menace. On the other hand, it cannot be denied with impunity that men are fundamentally no different sexually to-day than were men one hundred years ago. The difference is that death used to remove the too submissive wife when she was comparatively young, while now the divorce court is needed to put an earlier end to the torture. In the olden days divorces were very few, but the majority of men used up two or three wives in succession. To-day the situation is reversed. The increase in divorces is proportional to the increased length of life of women without sex desires. Therefore doctors and surgeons may be largely responsible for the increase in divorces by (1) performing permissible operations which nevertheless eliminate or curtail the sex instinct; and (2) by prolonging the average life of women who have no sex desires but who permit themselves to be married.

The number of divorces, it is true, is increasing, but it is not true that remarriage is increasing. Nor is the increase in the number of divorces any proof that social conditions are growing worse, for that increase is probably due to the causes just above mentioned. There are no more *remarriages* to-day, in proportion to the population, than formerly. Widows and widowers are finding other solutions for their problems. It might be well, however, to collect statistics to settle the question whether "domestic affairs" should head the list of causes respon-

sible for physical and business troubles to-day. Mind you, my sympathies are wholly with those who are trying to curb the divorce evil; but I believe the nation should avoid hastily enacted new and drastic divorce legislation.

IS EASY DIVORCE DESIRABLE?

The great danger in making divorce easy is that all couples are apt at times to get mad and have a falling out with one another, and that if divorces were made too quick and inexpensive their number would probably grow by leaps and bounds during these temporary periods of incompatibility. Hence it is very desirable that divorces should remain more or less difficult of accomplishment, because permanent disunion should be avoided if at all possible. The cure for many cases of incompatibility is a physician or a psychoanalyst rather than a divorce court. Many separations would never have occurred if these same couples had always slept together. Double beds have done more to keep husbands and wives together than has legislation! Moreover, couples with minor children should under all circumstances avoid divorce.

While statistics show that married people live longer than single people, it does not follow that these single people would have benefited their health or lengthened their lives if they had married. It appears that people who crave a normal sexual life are the most healthy, but the sex instinct may instead be the result of healthy vigor. Physicians, moreover, are in doubt whether sexual desire can be developed artificially. Hence those who do not find themselves naturally possessed of it had better let the matter drop and seek absorption in other satisfying interests like music, art, worship, charity, and study. The church once performed a great compensatory function in these cases. This same general state of affairs may even explain to some extent why priests came never to

marry and why more women attend church than men. Men instinctively adore women, while those women who fail to find a man whom they can adore legitimately naturally take it out compensatively in devotion to the church.

Our divorce laws should be federal and not state, with marriage laws to correspond. The injustice and indecency connected with the administration of our present divorce laws could be minimized without increasing the number of divorces. Our divorce laws themselves can be amended and stabilized; but the revision of our marriage laws should be complete and drastic. Greatly improved over the practice of previous centuries is as they are, and much as the young people of America have to be thankful for, there is room for great improvement still in our sexual legislation, especially in connection with marriage.

THE SEVENTH COMMANDMENT

The church has always frowned upon the sex crime emphasized in the Ten Commandments. Polygamy, concubinage, and similar questionable practices find a certain support in the logic of the facts; but for adultery there is no defense. It has always been categorized as a sin and was punishable under the laws of Moses by death. From a psychological and religious point of view, adultery is a terrible thing. For one man to break up another man's home is dastardly conduct. The Hebrews were right in making it the subject of the Seventh Commandment. A married man should have no sex relation to any other woman than his wife. Even if he does not live up to this rule he must never under any circumstances become familiar with a married woman. Masturbation is also a distinct evil, even if it be not artificially induced. Those who find themselves possessed of the sex instinct should get married. There are plenty of eligible single

people of the opposite sex available for choice as good wives or husbands.

RELATIONS GREATLY IMPROVING

Young people inclined to complain about the system which requires them to live together "until death doth us part" should stop to think of the system under which hundreds of millions of young people of India and other countries are given in marriage by their parents entirely without their consent, often to someone whom they have never seen. Marriage should be made to seem less a matter of fetters and the giving and receiving of promises be eliminated probably from the ceremony. Couples should be compelled to give and receive a certificate as to physical fitness at least, for the marriage relation. Certainly proof of qualifications to get married is more important than proof of competency to operate an automobile and should be just as much insisted upon. It is a sad predicament, indeed, for one who is healthy to be improperly or unhappily married.

In any fair appraisal of our marriage system the growing economic tendency to develop men and women mentally, rather than physically, should receive consideration. The present marriage system arose at a time when all persons were engaged in outdoor or manual labor. Women were then naturally dependent upon a man for a home, as no opportunity for economic independence was open to them. To-day women are economically independent, and both men and women tend to overdevelop mentally at heavy cost to their physical well-being. The vogue for one room apartments, the craze for amusements and other distractions that interfere with home life and make the raising of children less attractive are factors which must be considered.

CHILDREN ARE GREAT ASSETS

The greatest riches a man or woman can possess is a family of three or four healthy, well behaved children. No other form of wealth compares with this and no other reserve is equal to it. *Children, indeed, constitute nature's real reserve.* All that goes to make up civilization—its government, science, education, material possessions, religion—is held in trust by us for the next generation. If the next generation or two proves false to its trust it can waste or destroy all we have accumulated. Hence the raising of children is far more urgent business than the piling up of property to bequeath them. Good children are the nation's greatest economic need as well as the normal man's greatest joy. Building factories, erecting cities, and amending constitutions are fruitless tasks unless a younger generation is undergoing the preparation required to take our place.

PROBABLE CHANGES IN MARRIAGE AND
DIVORCE LAWS

In any readjustment of our present marriage and divorce laws the children, therefore, should be the *first* consideration; the *second* should be to conserve as much as possible the best interests of the man and woman concerned without showing partiality to either; and the *third*, to extend economic protection where it is deserved. I submit the following questions:

(1) Does a marriage really exist until a child is born? If not, should not couples be free to separate at will previous to the pregnancy of the wife, by filing papers, *signed by both*, in the office where they took out their marriage license, which, it shall be agreed, automatically cancel all inheritance rights?

(2) After the youngest child of a couple has reached the age of eighteen, should not they be free to separate by filing papers, *signed by both*, which would abrogate the marriage, without either parent or children losing any inheritance rights? To insure the protection of these rights it might be necessary to divide the property in some fair way in the case of a parent desiring to marry again.

(3) When couples with children under eighteen years of age mutually wish to separate, should they not be required to obtain the approval of a court *specially charged with the handling of such cases*? It would be a question whether the jurisdiction of this court should cover the personal relations or general conduct of the parents or be content to determine what is best for the children, and also what is fair in an economic way to the mother.

In cases which can be classified under the above three divisions the course to pursue seems simple. The situation most difficult of solution arises in cases where the desire to separate is not mutual. These would probably have to be settled by arbitration in private or else thrashed out in court, as at present. Any time that the two parties might be ready to agree to a settlement, all court proceedings would automatically come to a full stop, subject to the provisions contained in paragraph 3 for children living under eighteen years of age.

LEST WE FORGET

There is, however, another side to this marriage problem which should not be forgotten. Masculine human nature has other satisfactions just as real as the physical and more lasting which come from within. Nobody thinks much of a poor loser, and a normal man or woman may get more real satisfaction in the end out of sticking

to a partner than by leaving her or him for another who can temporarily gratify better. It should also be borne in mind that a man or woman is no more to blame for losing the sex urge—or for never having any—than for breaking a leg or falling into tuberculosis. Moreover, under the system in vogue to-day a man or woman does not learn his or her sex ranking until married. Furthermore real people with courage, loyalty, honesty, and generosity—the four main factors of manhood and womanhood—would not be likely to take advantage of liberal divorce laws even if they were enacted.

Conclusions

We can increase our physical reserves:

(1) By practicing and defending monogamy and by raising a family of well brought up children.

(2) By avoiding close friendships with married women and never keeping steady company with a girl just to pass the time pleasantly.

(3) By respecting the single woman and the single man.

(4) By working to make our family happier.

(5) By living true lives so as to avoid unnecessary family frictions.

CHAPTER XIII

GREATEST OF ALL PROBLEMS

What is the underlying purpose of our great governmental, banking, industrial, and merchandising structures?

Although they may be efficient in keeping us fed and clothed, are they efficiently accomplishing the true purpose for which they exist?

Thinking persons will agree that the paramount object for which governments, banks, factories, and stores exist is to make people healthier and happier. It is a real crime to be connected with any industry which tends to make people less healthy or less happy. A need of the hour is to instill this simple fact deep into the consciousness of people. The first step in making a wholesomer world is a deeper understanding of the real goal of life which will force a higher percentage of people into occupations which are contributory to this goal. Hence we will have real progress only as fresh individuals become soundly converted to this doctrine.

On this basis, the answer to the second half of the above question is very simple. The immense business structure, which the Babsonchart measures weekly, tells a very pathetic story. This chart and the statistics involved indicate that probably ninety percent of the labor, capital, and brains expended to-day is absolutely wasted so far as accomplishing what its real object should be is concerned. This means that we could all be as happy as we are to-day with one-tenth the effort, if it

were properly directed; or that we could be ten times as well off as we are with the same amount of effort. Only when the center of interest is shifted to the real goal, which is the increase of social well-being, will the present vicious circle be broken. Then, instead of wearing ourselves out in a frantic effort to raise the maximum of production, we should work only to grow stronger in body, mind, and spirit with the object of becoming truly happier.

For happiness the products of which we should turn out the maximum are health, intelligence, and faith. Instead of revolving aimlessly like squirrels in the industrial cage, until we become incapacitated, we would all be living then according to the specifications of a happier world. Inasmuch as happiness—or peace of mind—is what we all really want above all other products, and other goods are of value only as they are capable of contributing to it, why do we not all unite in a constructive program designed to make its attainment our chief object in life?

PEACE THE GOAL

(1) One theory of happiness declares it to be something that has to be salvaged or assayed from a mixture of circumstance composed of many times its own weight of the indifferent and the positively unhappy. There are many who believe this theory and they get real comfort from it. They point to the law of compensation in illustration, saying that as there cannot be hills without valleys in between, so each pinnacle of happiness has its valley of humiliation on either side. It sounds plausible to say that we must experience a certain amount of unhappiness in order to appreciate happiness, or that we must know sickness to appreciate health, or discord in order to appreciate harmony. Statistics, however, lead me to

believe that the very opposite of this theory is true if it means that happiness is something only doled out to us. I believe that by nature health and happiness both are vastly reproductive. I believe that they are able to multiply until the whole human race becomes impregnated with them to the point of saturation.

"It is always darkest just before dawn" is no doubt a comforting thought. It does make us think better of clouds to say that they are necessary if we are to have beautiful sunsets. But clouds are not necessary in order to have sunshine. So why talk about sunsets rather than sunshine, if sunshine is what we are after? In a day of scarcity picking up chips is sound policy, but with a whole forest at the back door it is a poor substitute for wielding the axe. We do have to pay for or earn what we get, whatever it is. Hence we must do a big amount of earning to obtain a big amount of happiness.

IMPORTANCE OF ENVIRONMENT

(2) Another theory contends that for happiness and peace certain ideal conditions are indispensable:

- (a) Health
- (b) Freedom
- (c) Education, including self-control and diversion
- (d) Congenial work
- (e) Faith

This theory that to be happy and contented we must have health, freedom to come and go, good training, suitable work, and a well grounded faith is widely accepted. We all know, however, that under close inspection this theory falls down repeatedly. Many people who are in perfect health are never happy; while many others who are invalids are splendid examples of happiness. Millions of happy people are not free; they are tied down by home

duties, business obligations, or other burdens. Similar glaring departures could be cited in the case of the other supposed requisites. Without doubt, those who know how to be happy will be happier under the ideal conditions named above. Hence we should work continually for their extension. But those who think that the mere possession of any or all of these things insures happiness are greatly mistaken. This second theory, therefore, is a failure like the first.

AS A MAN THINKETH

(3) Still a third theory relative to happiness would have us understand that it is something wholly within our own jurisdiction. The old Greek philosopher Epicurus once said, "If man is unhappy it must be his own fault, for God made all men to be happy." Taking the race as a whole, no doubt this statement is correct. If mankind as a race is unhappy, it must be within its power to remedy this situation, if God made all to be happy. Whether or not you or I *as an individual* can be happy—irrespective of our social environment—is debatable, but this third theory of happiness assumes that it can be done. Moreover, since all agree that material things cannot produce happiness, is it not logical to believe that neither their possession nor their lack can be the justifiable cause of unhappiness? Logic seems to uphold this third theory although it is a hard one for us mortals to accept. It is human nature to put the blame for all our troubles on someone or something besides ourselves.

Most philosophical writers seem to adopt this third theory. Although they teach that we should avoid making others unhappy and do all we can positively to promote their happiness, yet they make it clear that we should not depend upon others for our own happiness.

Faith is an important factor in holding this theory together. According to this theory, if we put God first in our love and then love our neighbors as ourselves, we shall be happy, irrespective of what others may say or do, good or bad, to us

PERSONAL EXPERIENCES

(4) My own studies have led me to a fourth theory, namely, that given normal circumstances happiness can be secured by making others happy. This is making the basic law of action and reaction apply to happiness as it does to other things. We profit as we serve; we reap as we sow; we receive as we give. Hence we are made happy as we make others happy. Surely no one can be truly happy as a reaction from making others unhappy. This theory of happiness is in conflict at no point with religion, or with science, or with experience. As above stated, normal circumstances, that is, health, freedom, intelligence, industry, and faith, are necessary concomitants, but with these factors happiness is easy to obtain by obedience to this simple law. He who does not so get it needs a change.

If you are in a rut, get out of it. Go on a trip. Take up some hobby. Do something you have never done before. Associate with some new people. *Get diversion.* How can you exist on diversion? You cannot; it will not do for a steady diet. Nevertheless a life in a rut is like an engine on a dead center. It needs shoving to get started up working properly again. Yet moderation must be used even in the practice of this principle of devoting one's life to making others happy. It is all right in theory, but exceedingly hard in application. Remember Jesus did not tell us to do unto others "as they would have us," but "as we would have them do unto us." This constitutes the great balance wheel, or safety valve, of his teach-

ings. It permits Christianity to adjust itself to new conditions as they arise through the centuries.

LESSONS FROM NATURE

Evidence abounds that our circumstances from the standpoint of happiness have constantly improved. A study of any of the sciences, from bacteriology to astronomy, shows that from the beginning there has been steady progress in the amelioration of our human lot. Strength, beauty, and harmony seem to be the final goal of all nature. Whether we examine the snowflake under the microscope or the view from a mountain top, the same conclusion follows. A study of man himself since his conception a million years ago shows that he too has made constant progress toward this goal of serenity and harmony. Moreover, there never was a time in history when we were making more rapid progress toward this goal.

Science shows everything working together for good in the physical world. The great vital force of attraction has constantly been making readjustments of the masses in the physical world in the direction of greater harmony. Any other conclusion is unreasonable than that this same force is always working at similar readjustments in the direction of health, harmony, happiness, and peace.

Conclusions

We can increase our physical reserves:

(1) By having a right philosophy of life on which and by which we work and live.

(2) By recognizing that happiness does not depend upon outside things, but upon inside management.

(3) By keeping life well balanced and not getting "hipped" by overattention of one phase to the neglect of others.

- (4) By endeavoring to follow the Golden Rule.
- (5) By remembering "*Better Health—Longer Life.*"

If you will let your doctor examine you periodically, he may save you much loss of time and money besides adding many years to your life.

Submit to a health examination *before* your next birthday!

PART III
INTANGIBLE RESERVES

CHAPTER I

ANALYZING PROBLEMS

In a proper endeavor to lay aside something for our families and for our own old age, do we need to accumulate more than financial and physical reserves?

INTRODUCTORY

The most important reserves are neither financial nor physical; they belong to a great intangible group derived from spiritual, cultural, and intellectual sources. These funds of faith, friendship, and knowledge fall under the heading of intangible reserves.

The need we have of their support is evident. It makes little difference what creed a man professes unless it turns out that he has a faith able to sustain him during trouble and sickness. It counts for little how large an acquaintance he may have if he has no real friends upon whom he can depend in an emergency. Again, it is not how much we hear or read that matters to us, but how much of its substance we retain. I believe that the problem which we are to discuss in this third part pertains to reserves which far outweigh in value all those heretofore treated.

Furthermore, these intangible reserves differ greatly one from another in importance. The intellect, for instance, is a mere tool like the physical body and the emotions; all of these can be used to create or to destroy, as the religion, or spiritual condition, of the individual

may direct. Hence our religion overshadows all else in importance and determines the use to which all our other reserves shall be put.

First, let us realize that an investment simply means a *reserve* on which to draw. Our attitude toward investments in this sense determines whether we are spenders, hoarders, or truly thrifty. If we, as individuals, would think more of the varied *reserves* required to meet the various emergencies of life and less narrowly of our stocks, bonds, and other material things as sufficient for all occasions, we should fare much better. Bankers and many corporations use this term "reserve" correctly from the business standpoint; but it is seldom used properly by the average man in regard to his personal affairs. Secondly, every normal man, it is evident, desires to create a reasonable stock of reserves. This desire is a basic instinct in the lower animals and one of the barometers of human civilization. Some psychologists say that their respective attitudes toward storing up reserves constitutes the fundamental difference between a civilized and an uncivilized race.

The point, however, which I wish to make is this: *financial and physical reserves are not all-inclusive but only two forms of reserves, and surely not the most important.* It is true that a man should have a reserve of money; but it is far more imperative that he should have a reserve of faith. By a reserve of faith, I do not mean a surplus of self-satisfaction, but rather, of confidence and thankfulness. We business men are doing right in storing up *financial* reserves, yet we gain little thereby if in the process we correspondingly deplete our *physical* and *spiritual* reserves. We are merely "robbing Peter to pay Paul," and we lose the benefits of all three! Even those who acquire both financial and physical reserves are never really happy unless they also accumulate spiritual reserves.

THE FOUR "F's"

In conservative banking circles to-day we hear much about the advisability of "diversifying investments." Such advice means that one should not invest too largely in any one company, and that moreover his purchases should include some railroad bonds, some public utility bonds, some industrial bonds, and some real estate bonds. This principle of diversification should also mean to business men that only a portion of their money—say one-third—should be put into bonds, and the other two-thirds divided between real estate and stocks. This policy has developed into a custom since the German collapse when German government bondholders lost everything while many German stockholders in German industrial companies made fortunes. This principle of diversification should caution every intelligent man in his conduct of the business of living not to devote all his time to storing up financial reserves, but to apportion some of his attention to the achievement both of physical reserves and intangible reserves of knowledge, friendship, and faith.

Philosophers for many thousand years have insisted that "life consists not in the abundance of *things*," but rather in maintaining a proper balance between material, physical, intellectual, and spiritual possessions. "Things" at the very best make up only a fraction of life, and yet the average business man acts as though they constituted his whole existence. The greatest assets a man can have are the four "F's"—faith, family, friends, and funds. The investor who has the first three is truly rich; but he whose entire assets consist of the fourth—a safe deposit box full of papers called stocks, bonds, and deeds—is in reality a pauper. Now, I am not speaking here as a preacher, but as a cold-blooded statistician. This is

sound investment advice to men and women. Hence I say deliberately that those who include among their "investments" only financial reserves follow a terribly mistaken policy.

Almost everyone can "earn a living," but there are few who prove successful in their quest of a dependable supply of intangible reserves. This may be why they think of them as "intangible" reserves. The intangible reserves of faith, integrity, friendship, beauty, and intellect are not only for use in later life—for a "rainy day," as they say in New England—but for immediate and practical use. Bacteriologists have definitely shown that our health is affected by our worries and fears, i.e. by a lack of the spiritual reserves of faith and intelligence. We all know how dependent our earning capacity is on friends and confidence. I want to make it clear that these intangible reserves—spiritual, emotional, and intellectual—are even more essential than our material and physical reserves, and that to obtain the best results they must all work together as equal partners.

True success and real wealth depend upon the possession of normal amounts of each of these reserves. The man who thinks of wealth in terms of money loss and gain only is absolutely wrong. The youth who wants true success must begin building up spiritual and intellectual as well as financial and physical reserves. It is just as important for him to attend church and to visit a gym as to attend college, hold a job, and build up a bank account. Parents who are striving to accumulate money for their children should especially remember this principle of diversification. It is good to be able to leave our children a fair amount of money; but it is far more important for them to have faith, integrity, health, and a good education as parts of their inheritance.

MY PERSONAL EXPERIENCE

Now for a secret, in conclusion. I was very ill once for a few days—came pretty near passing out. Let me tell you that my land, stocks, and bonds did not count for much in that crisis. The little faith which I had was the one rope which held. It was a very slender rope and pretty stiff from lack of use; but that faith taught me years ago by a praying father and mother, nurtured in the old Gloucester church, was my one big possession. It was then that I resolved to write on these intangible reserves, however much I might be criticized for preaching. This counsel, then, is given from my heart.

One word more. Many complain to-day that it is so hard to interest people, especially the young, in many of the deeper aspects of life which seem so fundamental to us older ones. Is not the trouble largely due to the fact that we parents have been stressing the importance of material things and have hardly tried to point out to young people the relative values of the different kinds of reserves? Let us change all that and begin by diversifying our own real investments as an example to our children. Let us talk and think far more of the truly important possessions of life and store up their emulation for other than financial reserves. Should not this attitude toward life also be more emphasized in the teaching of school and college?

THE MAIN THING

We are all blind until we see
That in the human plan,
Nothing is worth the making
If it does not make the man.

Why build these cities glorious,
If man unbuilt goes?
In vain we build the cities, unless
The builder also grows.

BUSINESS MEN'S RESPONSIBILITIES

The school system is not perfect, but it is not falling short of its purpose to-day any more than is the banking system, the industrial system, or the great system of distribution. The only logical reason for the creation of banks, of railroads, and other business apparatus is to help better the world and make people truly happier. Since happiness is a question of spirit rather than of possessions, must not all things ultimately be put to the test of whether or not they are really creating a sounder philosophy of life? The only excuse for herding people together in factories to manufacture goods is to increase the well-being of the community. Houses, automobiles, clothes, and food are valuable only to the extent that they develop a finer spirit, better motives, and worthier ambitions.

The manufacturer who is not making something to help humanity is not a true success, irrespective of the capital which he has invested, the number of his employees, or the value of his land and buildings. The only excuse a retailer has for being in business is that he is distributing goods which make life brighter for his customers and make it easier for them to develop lives of usefulness. To the extent that he accomplishes these objects his business is a success, but if his advertising and selling serve to create more community unrest than rest, make more of his neighbors unhappy than happy, and develop jealousy instead of kindness among them, his life must be reckoned a failure, although he may have the largest department store in his city.

What is our motive? For what are we striving? Have we the for-value-given or merely the gambler's point of view? Are we endeavoring to obtain more money alone, or more peace as well? Are we working solely for a bigger business or have we a bigger purpose to accomplish? Are our ambitions selfish or unselfish? Is our main desire to get rich whether or not we serve or to serve whether or not we get rich? Are we thinking exclusively of ourselves and family and not at all of the community as a whole? These are questions to which we should ourselves be able to give satisfactory answers before undertaking to criticize anyone else for what he does or does not do.

TO-DAY'S NEED

If we view the world from the standpoint of Jesus, it seems as if everything were upside down and as if most people have an entirely wrong idea of values. We are judging the house either by the paint or the timbers, when we really should judge it by how good a home it will make. The solution of our present problems will not come through a greater or less measure of democracy or socialism; both profess to be means to an end and each can be so used as either to destroy or to upbuild. The man who preaches socialism may be as selfish as the most selfish capitalist.

We not only fail to recognize what is really worth while, but we set about getting what we think worth while in foolish and futile ways. Hence I repeat that the need of the hour is not more railroads or more steamships, not more farms or more factories, not more banks or more stores, but more power of selective discernment between what is truly valuable and what is not. As we acquire this acuteness and with its aid attempt to do our duty by the community, we shall reap satisfaction which

could never be secured by wealth, position, or indulgence in pleasures. This is one reason why religion has always been the world's most vital need.

A creed set in words mosaic,
Rites and rituals archaic;
The "Pearl of Greatest Price," but kept
Well out of sight in the mind's crypt,
Under a napkin's whitest sheen,
Laid in a corner safe and clean?

Something apart from common life,
Unmindful of its pain and strife;
Attractive to the owner's eye,
Unmoved by the world's deep cry?
Nay! these are things on the outside,
That oft conceal the heart's tides.

Religion is a grace within,
A faith, a love that masters sin;
An aim that will not let man rest
Until he gives the world his best;
Source of most winsome worldly things,
Solace of humble folks and kings.
(*What Is Religion?* by GEORGE E. SOPER, D.D.)

Conclusions

To sum up, we may increase our intangible reserves:

(1) By a better understanding of what constitute the most important things of life.

(2) By choosing a line of work which helps us so to live that the major part of our time and energy shall be invested in these most important things.

(3) By teaching our children to discriminate between the relative importance of the three kinds of reserves.

(4) By inducing schools and colleges to stress the importance of intangible reserves as well as financial and physical.

(5) By doing our best to become worthy examples of what a follower of Jesus should be.

CHAPTER II

THE PROBLEM OF PRAYER

Is prayer merely a church rite like baptism, or a form of worship like music, or is it a source of real power to men?

Obviously, a man experiences a reaction in consequence of a real effort to pray. This goes without saying. Moreover, this reaction is a very helpful one. It is the basis of the success of the New Thought teaching and of similar cults. Coué and other men have become famous through inducing people to forget themselves by losing themselves in prayer. In theory, however, there may be little noticeable difference in beneficial result between the "Now I lay me down to sleep" prayer of our childhood, and the suggestion "I am better every day in every way" of the famous French nerve specialist. Both are "prayers" in the eyes of psychologists and both "prayers" perform a similar function, but neither belongs to the type of prayer referred to by us in the above question. The point that this question raises for us is whether or not one secures *help from the outside* by prayer.

Is such a thing possible as an invasion of Divine Power from a source external to oneself? If so, can connection with it be secured through prayer or communion with some higher spirit? This is something entirely beyond the scope of the schools of psychology, New Thought, or any similar cult which seeks to develop faith in oneself. To be sure, the self-reliance is worth while which attempts to climb by itself when help from another person is not

forthcoming. It is better to struggle alone than lack the courage or faith to struggle at all. Help and encouragement from another person or source is, however, very welcome and acceptable, whether it be the help which a child gets from its mother or the help its father gets from the bank. It is solely this help from an outside source that we are now interested in discussing.

It is generally admitted that prayer develops faith in oneself and strengthens the effort put forth in one's own behalf. There is, however, honest doubt in the minds of many as to whether one can by prayer get help from an external source. Frankly, my belief is that one can, and this conviction is based both on careful study and personal experience.

WHAT ABOUT ELECTRICITY?

Not much is really known about Divine Power from an analytical standpoint, but neither is much known of the origin or make-up of electricity. We know somewhat how to handle electricity, and what it can do, but concerning where it comes from or what it is, we know little. We know that certain mechanical processes capture a certain invisible force which we call electricity, and that if this invisible power is geared up with machines in a certain way these machines will revolve and perform work. We also know that this same electricity can be used to produce light and heat. Where electricity comes from and of what it consists, we do not know, and yet we habitually use electricity and it is fast becoming the basic motive force of our industrial life.

Now, we know just as much about the energy obtained through prayer as we know about electricity. We know that by a process of relaxing and concentrating we can often, in the quiet of our own room, capture most wonderful fresh stores of peace and courage and strength.

Of course, this does not apply to the routine prayer, such as a preacher may feel forced to offer in church or the child to recite morning and evening; they may be little more than an empty form. As far as observable results go, the prayers of our churches draw upon the invisible reservoirs of Divine Power to the same limited extent that an electric toy would tap the great central generating plant at Niagara Falls. It is not my purpose to recommend the perfunctory style of praying often practiced to-day, but rather to appeal for proficiency in *real* prayer.

Both history and science clearly demonstrate that prayer offers great possibilities. Prayer is our most precious means of connection with Divine Power. The highest forces of life are not found at work in material things, but in a world of the intangible. Jesus did not exaggerate at all when He spoke of the "faith that can move mountains." He was stating a scientific principle when He told His hearers that through faith they could secure health, happiness, and prosperity. Somewhere and somehow an unlimited source of vitalizing power exists. Man is the motor that can use this intangible power. Prayer is the feed wire or the conduit that connects man with the great source of supply. This inexhaustible store of intangible power is chief among the undeveloped resources of religion, and more general proficiency in prayer is the key to success in tapping this great treasury of well-being. This well of Divine Power is deep, and without prayer we would have no sweep by which to draw it up and put it to human use. The two must be paired. Each is useless without the other. Together they are all powerful.

HOW PRAYER WORKS

Prayer is the means by which we become surcharged with this power. The prayer of faith throws a bridge

across the gulf between our minds and the universal intelligence which puts us in direct touch with the chiefest of all forms of power. How is this accomplished? I do not know, nor does anyone else! Some people think that we do not establish contact in prayer with a God external to ourselves, but that the most we can expect is that the thoughts which our minds then send abroad may affect the lives of others and influence them to do what we would like them to do. The world, they say, gives back to us what we give to the world. On this theory, therefore, it would be only natural that since thinking health for others makes them healthy, the reaction would be to make us, too, healthy; since thinking happiness for others makes them happy, the reaction would make us, too, happy. Similarly, since thinking prosperity for others makes them prosperous, as we made others prosperous, it would be natural for us to become prosperous ourselves. This amounts to saying that health, happiness, and prosperity are contagious and that we ourselves become healthy, happy, and prosperous as we help to make others so. In explanation of success in prayer some maintain that any untoward condition can be changed into something more acceptable by long sustained desire. Therefore, if he who would be healthy, happy, and prosperous will only keep on thinking health, happiness, and prosperity, his body will attract these blessings to itself as metal is drawn to magnet.

Psychologists believe that the mind has the power to run itself into molds and that the air, as it were, is full of good and bad thoughts, strong and weak thoughts (just as our blood is full of bacteria good and bad), which fit these molds. They say that thinking can shape a containing mold for anything that we desire to possess. If we think on health persistently, that thinking gradually forms molds in the brain shaped to catch the health

waves; if on happiness, molds gradually fitted to attract and hold happiness; while if we think in terms of prosperity, grooves form in our brains competent to serve as channels for prosperity. Without doubt, every man is either autosuggestible or more or less easily influenced by the suggestions which flow into his mind from other persons and from his environment. By this theory, the nature of the influences to which any man is thus susceptible determines largely whether he is successful or unsuccessful.

FUTURE POSSIBILITIES

I testify, as a business man, that I believe no metes or bounds can yet be set to the jurisdiction of this vitalizing power. To me, the use of faith and prayer, as the most precious means of connecting with this Power, is justified beyond question. The greatest development to which we may look forward in the years just ahead will be along these lines. The store of electricity latent in the universe is as nothing compared with its store of vitalizing forces which to-day go unused. These are the supplies of energy that Jesus had in mind when he talked to the people two thousand years ago about the power of faith. Hitherto, we have been led too often to believe either that he spoke figuratively, or that he talked of powers possessed by himself which could not be used by others, but neither was the case.

As surely as there is a universe, these hidden stores of vitalizing Power exist. The office of the Church is to mobilize this Power and extend its beneficent operations in the world. The future of the Church hangs on what it does with this opportunity. That denomination which first transforms itself into a deeper, wider mill-race for this energy and presents it to the world, in a practical and appropriable form, will be the church of the future.

The church which prays most and prays best is the church which will grow most rapidly. We are spending millions in developing water powers and steam generating plants; but the power that we are getting in those ways is not to be compared for scope and quality with the great spiritual forces which may be ours for the asking.

That health and happiness are dependent not on things but on peace of mind is generally recognized. But science is fast demonstrating that our prosperity also is dependent on the sort of thoughts which we first absorb and then radiate to others. Temporary worldly success may be gained by other means; but permanent success of the kind which we all really want is a by-product obtained in the process of developing the soul. The business man knows this even better than does the preacher. The hope of the world lies in the prospect of business man and preacher getting together and utilizing more extensively this vitalizing power to which religion is the gateway. On the other hand, we must not confine our interest in God and prayer to the *use* to which we can put them; primarily God and all that goes with true religion should be a joy to us. It is only as we get hold of *such* religion in ways which yield genuine *enjoyment*, that we shall succeed in storing up spiritual reserves.

WHAT IS RELIGION?

The dictionary couples religion closely with the outward act of worship by which men acknowledge the existence of a God who has power over their destiny and to whom obedience, service, and honor are due. This means that religion is apt to develop into a code which expresses itself in a profession of belief, in the observance of rites, and in the conduct of the worshiper's life. This probably makes a very satisfactory definition of religion as it is generally understood. It is a definition, however, which

would apply equally to good and bad religions, sound and false religions, old and new religions. To me, religion is something which goes far deeper. It is the donor of a vitalizing force which endows men with wisdom, courage, and the desire to render service.

Certainly, religion is not a synonym for theology or morality. Both theology and morality have their place, but both change with conditions and localities. Religion is like the multiplication table, the same in all ages and for all races. Hence, it is vain to expect that religion to-morrow will be fundamentally other than its old self. It is religion in this sense which America needs. No new form of government, or body of legislation, or judicial system will change people's hearts, and only as people's hearts are changed do we get progress.

WHAT HISTORY TEACHES

If we could drop back two thousand five hundred years and land in western Asia, we should find ourselves among serious minded tribes tending their flocks and living in tents. Although these people had neither schools nor books, they were a superior people who planted the seed which has finally developed into America. These people had wisdom, courage, a sane code of ethics, and the desire to be of service. They possessed spiritual force. What was the source of these qualities? A study of their life leads to but one conclusion, namely, their interest in intangible things, and the time given by them to solitude and meditation. Beside the daily routine of labor spent in acquiring food, clothing, and shelter, there were three big features in the lives of those wonderful Hebrew people:

1. The tabernacle and its priests.
2. The Sabbath and its worship.
3. Daily instruction in God's law.

One thousand years later we find the same spiritual power in evidence in certain European groups. During these intervening years Christ had been born and Christian missionaries had first gone from western Asia to Rome, and then to different parts of Europe and even to Great Britain. People had ceased living in small tribes and had become city dwellers, but there were still three outstanding features of their lives, the same ones as a thousand years previously. A study of conditions will show again that the three chief nurseries of spiritual force, in the days when the Catholic Church was the universal Christian body, were:

1. The cathedral and its fathers.
2. The holy Sunday.
3. The daily Mass.

Another thousand years bring us to the days of Cromwell in England and of the Pilgrims in America. This was the era when the Protestants developed a spiritual force which made them a power in history. Again the three chief features of early American life will be found to be:

1. The meeting house and its minister.
2. Sabbath observance.
3. Family prayers.

SOURCES OF SPIRITUAL POWER

The political, social, and economic problems which confront every generation have varied with different races and religions. Although some one of these problems may have seemed for a while to be all important, they were sooner or later pushed into the background, but these three, the Church, Sunday observance, and daily devotions, have continued throughout the ages to be generators of vitalizing power.

Just now prohibition is an absorbing question, marriage and divorce conditions urgently demand study, and the importance of a change of attitude in their foreign relations by the nations is hard to overestimate. Nevertheless, it is not the devising of satisfactory ways and means of correcting these conditions which should engross our attention, but rather a solution of the problem where to obtain the spiritual momentum required to put any thorough remedial measures into effect. America to-day does not need more man-made laws or more material wealth, but more spiritual force. The mobilization of this spiritual force on a grand scale is the goal which we should keep before us in dealing with the problem of prayer.

Conclusions

We can increase our intangible reserves:

(1) By believing in the existence of an inexhaustible supply of vitalizing Power which is accessible to man.

(2) By realizing that contact with it can be secured through relaxation, quietness, and concentration on worthy desires.

(3) By joining with others in public prayer and worship.

(4) By using prayer in the solution of our home, business, and social problems.

(5) By freely discussing our experiences with this Power with our friends as we exchange confidences on other matters of personal moment.

CHAPTER III

SCHOOL PROBLEMS

Should we work for an efficient united system of religious education in each community?

The Sunday session of the church school has done a good work. If you still have ideals, probably it is because you were brought up in one. It is hard enough to-day to influence young people for good who have had the benefit of this training, but in the case of those who never attended the Sunday sessions of a church school as children it is far more difficult. Should we not, therefore, work for an even more efficient united system of religious education in every community *as a part of its public educational system*? That is to say, should not its Protestant, Catholic, and Jewish citizens get together, build a building to be used for religious education, put the children of the community in that building under competent teachers, and give them a sound education in the fundamentals of life?

RELIGIOUS EDUCATION

Ministers strive to introduce business methods in religious education—but with difficulty. Church incomes are too small, and they are too small because churches will not use modern methods. They feel too poor even to pay the minister a decent wage. They expect to engage a \$10,000 man for \$5,000; or a \$5,000 man for \$2,000, and so on. It's a vicious circle. Poor church and poor

church school spell poor minister; poor minister means a poorer church and poorer school and a poorer next minister, and so on down toward zero! These same poor ministers could make more money as plumbers and painters; and the abler ones among them as lawyers, physicians, and college professors.

Would it not revive interest in the intangibles of life to have a united and efficient system of religious education in full swing every school day in each community in connection with the public schools? For religious education to be efficient, it is not necessary to have all the classes taught by college graduates. In my own old home city of Gloucester, Massachusetts, one woman who had little schooling *made* more men and women than does the professor of Biblical history in many a large college. The aim of a united and efficient school for religious education must be to win the hearts of its students and not simply to appeal to their intellects.

COLLEGE WEAKNESSES

Most colleges to-day are not satisfactorily preparing men for life. Careful investigation shows that many of the most successful corporations are changing their ideas as to the worth of a college diploma. This does not mean that college graduates will not still be sought as employees, but it will be for an entirely different reason. Most of the young men with the best inheritance, environment, and ambitions naturally gravitate to the colleges. College men are now sought out principally because a concern stands a better change of getting the young man of this stamp by taking a college graduate than by taking one who is not. My statement merely signifies that serious business men have become dissatisfied with the training that the colleges are giving.

Let me repeat to make this matter clearer. The kind

of young men that business executives are looking for are the kind who possess good heredity, come from a wholesome environment, and show an enterprising spirit. The colleges have become such a catch-all for these young men that business executives naturally seek college graduates to obtain these superior native capacities and not for their college training. This is the inside explanation also of those statistics which are constantly quoted from "Who's Who" concerning the relative success of college graduates and of non-college men. If these same young men could be secured before they went to college, or even at the end of their first year in college, these executives believe that perhaps they could be whipped into shape more easily. The colleges get the cream of our young men, but doubt is spreading as to how well they are performing their job of molding this good material right.

The college course to-day is much the same as it was one or two generations ago when the students came largely from farms and almost all from Christian homes where they had been *trained* in fundamentals like integrity, industry, thrift, courage, and initiative. In those days, the task of the college starting with well-trained men like these was merely to put them through good intellectual setting-up exercises. To-day, owing to the economic and social changes which have taken place in the interval, the mass of college men come from cities and from experiences which have not countersunk as well into their characters those fundamentals of success, integrity, industry, thrift, courage, and initiative.

The young man or woman who went to college forty years ago had previously learned to do the thing that he or she did not want to do when he or she did not want to do it; but to the average young person who goes to college to-day this is a lost art. Yet training of this kind forms the basis of successful living—individual, family,

and communal. Let me repeat that in the old days the boys brought this foundation with them to college, and the college needed only to build the structure. To-day the college is continuing to operate in the same old grooves, but what chance of success has it with the foundation often given it upon which to build?

WHAT IS NEEDED

Serious minded men are *not* asking schools and colleges to change their courses materially or to throw out cultural subjects and teach only business topics. They are merely demanding that the colleges *train* men by developing in their students the beginnings of a lifelong allegiance to proper habits and motives. Knowledge can always be purchased. For \$3,600 a year, a business man can hire an expert on any subject. The supply of good habits and sound motives, however, is not equal to the demand. Integrity, industry, thrift, courage, and initiative are *habits* which are not inherited, but must be acquired through thorough courses of training. The lazy, unmethodical, careless, and indifferent life of the typical college boy is undermining whatever hold he has on such habits instead of strengthening it. The business man wants the college put on a better basis for the production wholesale of fundamental habits of right living. Furthermore, if this is not done, Harvard, Yale, and other famous educational institutions may at no distant date become, as H. G. Wells has prophesied, mere museums.

One thing more, colleges should be very careful how they "sell" their business courses of instruction to young men. Instead of more, the nation needs fewer young men going into business for themselves. It is the colleges which are responsible for bringing the law into ill repute by flooding the nation with men too unprincipled to make fit lawyers. We are now headed for a similar condition

in the business world. If the colleges are really anxious to help the country, they will devote more time and energy to weeding out and discouraging the unfit from entering business. Otherwise, the next generation will see an avalanche of business failures and defalcations.

We all need to acquire a better perspective on life which will enable us to distinguish its more important from its less important problems, the basic from the artificial, the underlying troubles from the barometer symptoms, and the sound from the unsound in spirit, motive, purpose, and ambition. This means an enormous demand for the right kind of an education. If the study of statistics has taught me any one thing, it is that the progress of the world cannot be measured in terms of increased wealth, buildings, or population, but is registered in the improved quality of the spirit, motives, purposes, and desires actuating people. We should not go crazy over increased comforts, conveniences, and luxuries and lose sight of the basic thing: the quality of the *spirit* actuating the men and women of our time.

WEAKNESS OF THE SCHOOLS

At no time in the history of the world have there been so many school buildings per capita. While fifty years ago only a few hoped to attend high school, now the great majority of our young people possess this privilege. Public school education is now open freely to all and a college education may be had almost for the asking. Every state, city, and town is making larger appropriations each year for children's education. But what sort of education? It consists largely of cramming the children's heads full of information which could be obtained as needed from any good encyclopedia by one who never attended school much. To a certain extent children are taught also to reason, but even knowledge and reason together are in themselves not

enough. Knowledge and reason, like swords and guns, can be used either constructively or destructively.

Two young men graduate from the same law school the same year. One will use his knowledge in the legislature or court room to enact or enforce useful laws, while the other will use what he has acquired of the same knowledge to help his clients break these very laws. Two chemists graduate from the same technical school. One will use his knowledge to insure the purity of the foods which reach the public; the other will use the same knowledge to adulterate its foods. Two girls graduate from the same college. One will use her educated mind to create a home and rear a family of children, while the other will simply be better equipped to increase the burdens of her father or husband. The educational system of to-day when carefully examined and analyzed will be found to be seriously lacking. Ask whether or not education is accomplishing its true purpose, and the answer is most decidedly "No." Only as a system of education turns out graduates inoculated with the right spirit and guided by the right motives is it useful to the state.

The truly basic problem of education is:

(1) How to show young people what a difference it makes for good or evil which spirit, motive, or ambition they let take possession of them.

(2) How to win their allegiance to ennobling motives and ambitions.

What would we think of a steamship company which sent a costly new ship out to sea with a notably faulty steering apparatus? Yet is this a parody of the method in practice in our American educational system? Its buildings are wonderful, it has important sounding curriculums and earnest teaching forces, but where are its graduates going? Nobody knows! Too many of them seem to

have no adequate steering apparatus or rudder. Teachers are a busy and hard working lot, but something is wrong with the system. A way must be found to shift the main emphasis from knowledge to training, and to effective ways and means of instilling creditable desires, motives, and ambitions.

CHILD STUDY

While everyone is agreed that a child can develop only what is in that child in germ, nevertheless the guidance of experienced teachers and the impact of the rich inheritance of the past constitute the necessary stimuli to give direction, orderly procedure, and social usefulness to those particular tastes and interests of any child which society needs. The harmful and useless tendencies will then die out for lack of culture. The teacher training institutions, therefore, should make a much more intensive and prolonged study of childhood. The keys to the impulses to achievement, to good behavior, to good manners, to truthfulness and honesty, which the child himself possesses, must be discovered and methods of encouragement for their fulfillment definitely provided in the school and home.

Engrossed by the extraordinary inventions of science, the almost inconceivable industrial progress, the development of transportation and travel, the amazing growth of means of communication and the confusing abundance of printed matter, parents have turned over the training of their children's characters as well as their minds to the schools. In the meantime, the school has so greatly enlarged its curriculum in an endeavor to cope with the same extraordinary developments in the fields mentioned above, that both the teacher and the child are overburdened in the attempt to keep up with intellectual progress alone. Consequently, training in morals, manners, or character building has been practically abandoned by the parents and

not yet undertaken systematically by the teachers. In the old days, home, church, and school laid fifty percent of their emphasis upon moral training. That day has gone.

In the meantime, both parents and teachers comfort themselves with a hazy notion, a mystical confidence that in some inexplicable way a child will acquire a desirable character and a correct code of ethics without any specific training, just merely by the imitation of others. The hollowness of this hope becomes manifest by pointing out that the same group of parents do not expect a child to learn arithmetic or any other subject merely by imitation and without systematic and persistent instruction. This state of affairs is a serious menace. The stability of character, moral fiber, and stalwart manhood developed in the old schools are indispensable, and we shall not get them at all, generally, under the present system.

Experts on education suggest various methods of rehabilitating the art of character building. Among these, one of the most practical seems to be that systematic encouragement should be given to the consumption of religious literature on a greatly increased scale. If the religious books of to-day were like those of fifty years ago, this suggestion would be thrown out of court. But the readability of religious books has progressed tremendously in recent years. Most of the large publishing houses now have religious book departments which put out books that are both sane and attractive. Frankly, I doubt if the schools and churches realize the splendid material now coming from the presses of these concerns. Every school and church should have a religious library; every home should buy more of these books. Indeed, all those interested in character building of a lasting sort should get behind the sale and reading of good religious books.

Dr. Samuel Johnson, who was noted for seeing things as they really are—which is a definition of common sense

—said that the objects of education should be: (1) to develop the moral nature; (2) to train the judgment; (3) to furnish material for conversation. Surely increased consumption of good religious literature would be one of the best and most available ways and means of realizing the objects of education so defined.

Here are several lists of books especially useful for character building which recently appeared in one of the religious journals:

RELIGION

The Roots of Religion in the Human Soul, John Baillie
What Can a Man Believe?, Bruce Barton
Why I Believe in Religion, Charles R. Brown
This Believing World, Lewis Browne
Adventurous Religion, H. E. Fosdick
Religious Perplexities, L. P. Jacks
My Idea of God, J. F. Newton, Editor
Reality in Worship, Willard L. Sperry

THE BIBLE

Those Disturbing Miracles, Lloyd Douglas
The Gospel, by "An Unknown Disciple"
The Modern Use of the Bible, H. E. Fosdick
Human Nature in the Bible, W. L. Phelps
Youth and the Bible, M. A. Streibert (for parents of children from 10 to 16)

JESUS

The Man Nobody Knows, Bruce Barton
Jesus: A New Biography, S. J. Case
Jesus and Our Generation, Charles W. Gilkey
The Christ of the Indian Road, E. S. Jones
Jesus: Man of Genius, J. M. Murray

DAILY READINGS

Great Companions, Compiled by R. F. Leavens
That One Face, Compiled, with interpretations, by R. Roberts

BIOGRAPHY AND REMINISCENCE

Dwight L. Moody: A Worker in Souls, Gamaliel Bradford

My Education and Religion, George A. Gordon

My Religion, Helen Keller

Reminiscences of Present-Day Saints, Francis G. Peabody

My Generation, William Jewett Tucker

In addition to this the editor wrote to some fifteen interested men, inviting them to name six or eight volumes that in their judgment constituted an outstanding contribution to the literature of religion during recent years. Six of the lists sent in response to this invitation are as follows:

1. From JOHN VAN SCHAICK, JR., Editor of *The Christian Leader*
Jesus and Our Generation, Gilkey
The Christ of the Indian Road, E. Stanley Jones
The Future of Christianity, Merchant
Why I Believe in Religion, Charles R. Brown
Liberal Christianity, Merrill
Religion in the Making, Whitehead
Science and Religion, Whitehead
Reality, Streeter
2. From S. PARKES CADMAN, Central Church, Brooklyn
The Christian Experience of Forgiveness, H. R. MacKintosh
The People and the Book, Edited by A. S. Peake
The Christlike God, F. J. McConnell
Religious Values, E. S. Brightman
Prayer in a World of Science, W. A. Brown
Reminiscences of Present-Day Saints, F. G. Peabody
The City of Perfection, T. L. Mason
The Dominion of Man, E. Griffith Jones
Directing Mental Energy, Francis Aveling
Light from the Ancient East, Adolf Deissmann

3. From FRANK D. TAYLOR, St. John's Methodist Church,
Watertown
D. L. Moody: A Worker in Souls, Bradford
Adventurous Religion, Fosdick
Modern Use of the Bible, Fosdick
Christianity and Progress, Fosdick
Why I Believe in Religion, Dean Brown
A Christlike God, McConnell
Living Together, McConnell
Reality in Worship, Dean Sperry
Toward the Understanding of Jesus, Simkhovitch
4. From ALBERT C. DIEFFENBACH, Editor of *The Christian Register*
This Believing World, Lewis Browne
What Can a Man Believe, Bruce Barton
Why We Behave Like Human Beings, George A. Dorsey
A. B. C. of Relativity, Bertrand Russell
Anatomy of Science, G. N. Lewis
Religion in the Making, A. N. Whitehead
The World and Its Meaning, G. T. W. Patrick
The Spiritual Element in History, Robert W. McLaughlin
Getting Acquainted with the New Testament, Frank Eakin
5. From WILLIAM E. GILROY, Editor of *The Congregationalist*
My Education and Religion, George A. Gordon
The Creative Spirit, Haven
Modernism, Major
My Idea of God, Edited by Newton
An Outline of Christianity (5 vols.), Various Writers
6. From J. EDGAR PARK, President of Wheaton College
Religion in the Making, Whitehead
Religious Experience and Scientific Method, Wieman
Commentary on the Bible, Peake
The Soul's Sincere Desire, Clark
Philosophical Study of Mysticism, Bennett

The main purpose, however, of this chapter is not to discuss ways and means, but to emphasize the true objec-

tive. This is not to teach the "three R's" or to fill the students' heads full of information. Rather, it is to develop in students a love and desire for the finer and more lasting things of life. Typewriters can do far better work than the best penman; adding machines are more accurate than the greatest mathematician; but no "thing" can supply a man with that inward peace, joy, and self-respect which comes from immersing himself, mind, heart, and soul, in worship, faith, literature, music, beauty, and service to others. Intangibles like these are the truly important things of life and any school system which fails to instill this conviction into the hearts of students is a failure.

Conclusions

Hence, we can increase our intangible reserves:

(1) By working for the institution of a united system of religious education in each community.

(2) By endeavoring to make it an associated part of the public school system.

(3) By devising a system of religious education which will tend to develop the best motives and desires.

(4) By advocating that the first aim of the school shall be to develop character and not to dispense facts.

(5) By insisting that colleges give more attention to ways and means of forming correct habits, motives, and desires in their students.

CHAPTER IV

CHURCH PROBLEMS

Should we keep the church a club for respectable people or should it be made a hospital for sinners?

This is a very fundamental question. If we abuse our bodies and get physically sick, we are perfectly willing to let everyone know that we have gone to a hospital. Indeed, this is the respectable thing to do. But if we abuse our souls and get spiritually out of condition, we do not think of going to church to get cured. The church to-day has ceased to be regarded as a hospital for sinners. It is thought to be a haven for saints. Commonly speaking, church is for the respectable people of the community and not for those on the outside who most need help. It is the "good people" who are the pillars of the churches and the people who really ought to be inside that are the buttresses. This is one reason back of the ill success in interesting men in the churches. It has estranged hosts of men. All red-blooded men have weak as well as strong points, good as well as bad, and they know it. The more powerful by nature a man is, the more noticeable, if difficult to overcome, his bad points seem to be. When a locomotive gets off the track, the more powerful it is, the deeper it sinks into the ditch.

So, one thing that keeps men of this stamp away from the churches is the fact that in their estimation going to church would make hypocrites of them. The stronger the character and the more powerful the man, the more dis-

inclined he is to give his neighbors or competitors cause to laugh at him and call him a hypocrite. The religious instinct is a peculiarly sensitive piece of apparatus which must be handled very carefully if it is to function properly. We need to point public opinion back to the original spirit of the church and to reëducate it to believe that it was not the spirit of the club, but rather the spirit of the hospital. The man who has done wrong or is in any other trouble in which his soul wants help should be able to get it just as truly at a church as he can get help for his physical ills at a hospital.

WHY CHURCHES FAIL

What are the REAL reasons why we do not get better service in this line from the average minister? If we can put our finger on them, they should help us solve our church problems:

(1) His theological school does not properly train him for his job. He goes through courses in Biblical criticism, homiletics, etc., but he gets little training in the science of HOW TO HELP A MAN. Business, law, normal, and theological schools for training men to be successful business men, lawyers, teachers, and ministers should all mingle practice work much more freely than they do with their instruction in theory.

(2) Too much is expected of the minister. He is expected to be chief executive (without authority), administrator, money raiser, general adviser, and preacher. In addition, he must call constantly upon the members of his parish. *The thing can't be done by one man!* However faithful his disposition, he has not enough energy and time to look after the "jobs" that are wished on him, even were he versatile enough, which again he isn't. Some way must be devised to take some of this load off the minister's shoulders.

(3) Even in our best churches the budgets are so low as to be absurd. This is partly because professional ethics insist that the minister shall not ask for more money for himself. This drives many able men in the ministry to eking out their salaries by writing, lecturing, or teaching of one sort or another. You may say that these ministers are stealing the time thus spent in writing from the church. But then most of what they write comes as a by-product from the study necessary to maintain a high level of preaching.

THE MINISTER'S SALARY

Should churches continue to pay the present exceedingly low salaries to their ministers?

Men in business know that they get in men about what they pay for, just as they do in commodities, real estate, or securities. We know that for \$1,200, \$3,500, or even \$5,000 we get a pretty poor sales manager. Of course, there are exceptions to this rule, because one can throw money away on men who are not worth it; but, as a rule, we get what we pay for. Hence, when we have a real business job that needs doing, we pay the price to get a good man.

If we would compensate a minister who had made himself competent to operate on our souls with a skill equivalent to that of the surgeon who operates on our stomachs, at something like the same rate, church problems would be solved pretty rapidly. Without doubt most ministers now earn and should be paid more money. But were this done it would not solve the problem fully in many communities. It would not be solved by lifting salaries indiscriminately, but rather by increases in proportion to competency and reaching out to get new and more able men. The next step would be to secure coaches

able to train the present faithful group of ministers to perform their jobs more effectively.

What do I mean by their job? I mean the administering of spiritual help to their people in such an effective and practical way that they will feel fully satisfied that they have received their money's worth. Christians complain about the Jew because he is hanging out his sign in our cities and getting so much of the retail business. But this turn of affairs was inevitable, because the Jew is a hundred percent merchant. He tries hard to find out what the people want and he gives it to them. The Yankee merchant, who has inherited a store from his father, sort of says: "My father carried these goods and my grandfather carried these goods and I am going to carry them." What put the mills of New England in distress? It was not labor questions; it was not production costs; the difficulty was not economic. It was because the mills of New England insisted on trying to make the people wear what our grandmothers wore. Such a policy is impossible of success.

ECONOMIC LAW

I believe that the churches are headed toward the same troubles from which the mills of New England have been suffering. To regain their former prestige both ministers and mill managers will have to wake up. But here is the problem. In seeking a preacher of the stamp that can inspire men, put hope into those who are discouraged and purpose into those who lack ambition, and stir up interest in intangible worth while things in the hearts of people who now take no interest in them, we must be willing to pay the price. We cannot get such a man at a low salary. We should pay the preacher who can give out inspiration, the price that his talents would command as a sales man-

ager or as a leading executive in some industrial concern.

We hear more or less talk that the church should advertise. But any honest advertising agent will tell you that the first requisite of a successful advertising campaign is to have something worth while to advertise. The goods delivered must correspond to those advertised. Hence, before a church decides to advertise, it better make sure of its ability to give out hope, inspiration, and leadership.

WHY MORE MEN DO NOT GO TO CHURCH

Why is it that so many men who are friendly do not show their interest in the churches by more regular attendance? I will answer this question by saying that these men have found out by repeated tests that they come away from attending church with their religious emotions unsatisfied. The average layman who supports a church does so from a belief that it is fundamentally essential to true progress and in the hope that it will some day wake up and perform its real functions. This type of layman supports the church to-day as a nurseryman cultivates a young oak tree: not expecting to enjoy its benefits himself, but in the interests of succeeding generations. More men would go to church if they were sure of obtaining real help and inspiration there. Men will not go to church for dissertations on the League of Nations, Prohibition, Industrial Peace, or other subjects which they can get presented far better in several of the magazines on their library tables. May I offer, indeed, for consideration ten reasons why more men do not go to church:

(1) The average man is not interested in theology, does not believe in the Apostles' Creed, and is dubious whether most preachers themselves believe all that they preach.

(2) The average man wants a rest from business on Sunday; he does not want to keep on talking business on that day. Yet if he goes to church he will almost invariably meet people who will try to talk business with him. One thing Protestant preachers can do is to put the same principle in force in the Protestant churches as exists in the Catholic churches, namely, an attitude of reverence from the moment of entering, and the elimination of all gossip and business talk both within the church building or on the grounds.

(3) A man's needs vary from week to week. One Sunday he may need good cheer, on another instruction, on another, inspiration. By remaining at home in his library he can turn to a book which will give him the specific thing he craves, but when he goes to a church he seldom knows beforehand what he is to be offered and often receives just the opposite of what he is seeking.

(4) As already noticed, many men and women stay away because they feel that going to church would make hypocrites of them. Since they know that their opinions on sex and other disputed subjects do not meet with the approval of church people, they simply remain away. As I said before, a man is not ashamed to go to a hospital when he gets physically sick, but he is ashamed to go to church when he gets spiritually out of condition.

(5) The hour set for the morning church service is unsatisfactory; it breaks up the entire day. This hour may be best for women who are trying to get the family dinner started. For working men and women, however, some hour other than from eleven to twelve would be much more convenient.

(6) Thinking men and women have gotten out of patience with the inefficient performance of its task of religious education by the typical Sunday school, while the newspapers, movies, and other competing industries are

constantly kept up to the minute. The contrast in efficiency in this respect between the churches and other organizations prejudices men against them.

(7) Church papers have lost their influence in most homes. On the average library table almost every other conceivable department of life is represented by a magazine. There is probably a fashion magazine, a house-keeping magazine, a children's magazine, a golf or other magazine of sport and a travel magazine, but no church magazine. The effect of this lack of interest in the news of their activities on the churches is very detrimental.

(8) Men feel that church members are failing to cope adequately with the big social problems of life. Too often the business man feels that the preacher is a long-haired theorist, and the preacher reciprocates by thinking of the business man as a short-haired hog. Certainly glaring inconsistencies exist to-day between the actions of church members and the teachings of Jesus. Until it becomes a maxim that it is better to do business with, buy of, sell to, work for, or employ church members than non-church members, there will continue to be a serious church problem.

(9) When a man goes to church, he does not want his preacher to use any of the time set aside for devotion soliciting funds for the church or any other cause. One reason why more men do not take their preachers, as they take their lawyers and doctors, into their confidence, is because they fear the preachers will turn the occasion into an opportunity to ask for money, or take advantage of them in some other way.

(10) Sunday newspapers have taken possession of the home as did the camel once he got his nose under the Arab's tent. The midweek prayer meeting has been killed by sidetracking the purpose for which it was founded; and we have permitted the practice of family prayers, which

were the back log of church life, to fall into abeyance. Until Sunday observance and family prayers are restored in the homes of our men, the churches will have great difficulty in solving their problems.

PREACHERS MISSING THEIR OPPORTUNITIES

Men are naturally religious, and spiritual nourishment is as necessary for their welfare as physical food. Men will not need to be coaxed to go to church who find that they get fed when they do go. Men of means know better than preachers, for they know by actual test, that real riches consist of those intangibles which reduce everything to peace within the mind. Business men are especially up in the knowledge that real riches are not represented by land, buildings, or securities. Preachers need not make excuses, therefore, for appealing to men to put the spiritual side of life in first place, because their hearers all know that Jesus' program was economically and practically sound. To men thus famished for religious inspiration, preachers often deal out pretty thin gruel.

Men know that their own happiness and true social progress is really determined by what they do with their religious emotions. Men know that they owe their freedom to what their ancestors did with their religious emotions. Men know that the world owes its greatest treasures in science, industry, and art to the unselfish devotion of consecrated souls, inspired by a love for Jesus. I, therefore, appeal to preachers who may read this book to act as caterers to these hungry souls and omit all extraneous matter. Men go to church to worship and to get wisdom, courage, and inspiration. If preachers will concentrate their attention on these things, the churches will soon be crowded to the doors. They should quit trying to compete with experts in other lines; quit trying to entertain or amuse; quite trying to run a bureau of

information on current events, since the majority of the business men in every church keep in closer touch with general matters than do the preachers.

TEN QUESTIONS FOR DISCUSSION

I would now like to propose these questions for discussion:

(1) Should not the churches again actively engage in evangelistic work, and make extensive use of the moving pictures and the radio?

(2) Should not the churches insist that divinity schools revise their courses of study with a view to turning out graduates better prepared to cope with the spiritual ailments of men?

(3) Should not more churches on opposite corners consolidate? Should not both preachers and laymen make much more of the Federation of Churches in their respective communities?

(4) Should not the churches take definite steps to make the Bible more readily assimilable? Should they not undertake to get more copies circulated of such editions as *The Modern Readers' Bible* (Abridged), *The Living Word*, *The Soul of the Bible*, and *The Shorter Bible*?

(5) Should not the churches immediately change the hour of the Sunday morning service?

(6) Should not the churches maintain a systematic oversight of the moving picture theaters and broadcasting stations, both of which are becoming increasingly important factors in molding the character of people?

(7) Should not the churches supply the men and the money required to make their church papers journals of outstanding religious news and editorial merit?

(8) Should not the churches of every large city combine to maintain a spiritual laboratory in the business district?

(9) Should not the churches pay their ministers larger salaries and relieve them from all financial duties? Frankly, I believe that a minister, in order to render his best service, must not be asked to do any begging of funds.

(10) Should not the churches take more interest in checking inroads upon Sunday observance, in restoring the midweek prayer meeting to its former place of importance in the church life, and in reestablishing the custom of family devotions, three things which have been great factors in the growth of America?

BACK UP THE PREACHERS

In closing, I want to underscore the suggestion *that we should give our preachers something besides money and criticism*. As a class they deserve our hearty support. The future of America is wrapped up with their successful conduct of the churches. For the safety of our children and properties we have to thank, not the policemen and the judges, but the preachers and the priests. Shut up the churches and America would crumble. Only so long as we keep the churches and the preachers on the job will America continue to progress. Therefore, let us all regularly attend church. Let us confer with the preacher on our personal difficulties, make suggestions freely and strive continually for the introduction of better methods, *but do it in a kindly and constructive manner*. America is facing the problems of a new era which we must all work out together, with confidence in one another and each unselfishly thinking more of the generations to come than of what we can get out of it. Tremendous problems confront the America of the immediate future in the solution of which the churches can be one of the greatest factors. Let us men give the churches more of our time and intelligence as well as our money, and see if ways and means

cannot be devised by which the churches shall function more efficiently.

Conclusions

We can increase our intangible reserves:

(1) By working for more up-to-date theological schools.

(2) By paying better salaries to preachers and ministers.

(3) By lending a hand in removing the causes which now keep men away from the churches.

(4) By supporting the changes required to make religious work more efficient.

(5) By backing up the preachers and supplementing our criticisms with helpful coöperation.

CHAPTER V

SOCIAL PROBLEMS

Should we defend or criticize those who have the courage to urge radical reforms in business, social, and international affairs?

I am not a communist or a pacifist, but I have real sympathy for those people who are to-day being looked upon askance as dangerous radicals because they do believe in communism or pacificism. Why shrug our shoulders at these people and think they are a menace to business, when the whole Christian Church was conducted on a communistic basis for its first two hundred years? The Church has often sided with the capitalistic system, although that system is contrary to the teachings of its founder. Nevertheless, since it took fifteen hundred years to veer so far away from the teachings of Jesus as our present inconsistent position, it will likely require two or three hundred years to swing back on the right track again. Hence, even an attempt to switch suddenly from the present capitalistic system to the system taught by Jesus might temporarily cause economic chaos. For all that, it is very unfair to persecute men for insisting that Jesus taught that money, land, and other material things are of little value and consequence. When a beginning is once made in putting his teachings into practice, then we shall become more interested in the cause of the common workman.

PIONEERS ARE ALWAYS RIDICULED

We are prone to forget that men who have performed great things for the world's future have been persecuted

while doing their work. Jesus was crucified because he was a radical. Luther was condemned because he was a reformer. In 1925, England celebrated the four hundredth anniversary of the translation of the Bible into English by William Tyndale. Yet after six thousand copies had been printed and distributed government officials went all over the land with a commission to seize them. Every day a bonfire was made in one of the squares of London to burn all the copies which had been collected during the previous twenty-four hours. When no more copies could be found, the authorities took William Tyndale himself and burned him at the stake for making the translation. Most of the fine things that have been done for us—such as freeing us from serfdom, slavery, and ignorance—have brought violent persecutions down upon the heads of the doers. Let us make sure that we are not guilty of the same spirit of intolerance.

Most men are socially minded, even though they may not be so appreciably spiritually minded. This statement applies both to wage workers and to business and professional men. Indeed, the success of most men of large affairs is very largely due to their vision and their desire to be of service. My explanation of the fact that so many millionaires in this country are the sons of clergymen is that they inherit a combination of faith, vision, and emotion from their fathers, and of conservatism, industry, and thrift from their mothers. Statistics show most clearly that able men are the ones who become interested in helping others, and that the greater their power and responsibility, the more vitally socially minded they are. The thinking man believes in the Golden Rule; he realizes that the Sermon on the Mount is the only solution for the world's industrial and business problems; and he feels that the epochal developments in years to come are to be along spiritual lines.

Some say that men should not go into religion to *get* something for themselves, but rather to *give* something to others. They are partly right and partly wrong. The truth is that nothing in this world is a go that is all giving and no taking. The recognition of this fact constitutes the first step in the right solution of any social problem. Any contract which does not give equal value in the exchange to both sides ultimately fails. Employers and employees who go by this rule and give the public value received need not fear competition. Once America becomes socially awakened, this new motive of service will rapidly displace the profit motive. Social workers hold the future of America in their hands because they are better fixed than any other group to drive this lesson home.

IS THEOLOGY UNINTERESTING?

In the South, men are more interested in theological questions than in social or economic discussions, and a great many Southerners are Fundamentalists. Statistics show, however, that the average man in the North and West is more interested in new and better applications of Christianity than in theology or Christian theory *per se*. This must not be taken to mean that Northerners and Westerners do not hold certain fundamental beliefs, but rather that these beliefs are very simple. A man must have some theology, i.e. theory, in order even to be an agnostic; it is useless for any man to say that he has no theology. The fact nevertheless remains that the average man is not interested as a rule in doctrinal discussions, and is becoming less so. He wants practical help in solving the business, family, and social problems which are facing him each day.

The average man in the North and West has refused to become excited about the discussion between Fundamental-

ism and Liberalism. Indeed, he has felt rather ashamed of the entire controversy. Most men are liberal in their heart and, if pressed into taking sides, will favor the liberal group. They believe in evolution. They feel that the Bible is the best authority on spiritual life and social wisdom, but they see no reason why it should be considered an authority on geology, astronomy, or even history, except concerning the Hebrew race. In taking this stand, they do not mean in any way to reflect on its continued use for the purposes for which it is designed. Although sympathetic thus with the Modernist movement, the average man on the other hand is much more interested in questions of practice than he is in these disputed and technical questions of theory.

Probably the permanent ground for the interest taken by many in the "other fellow" is the wholesome satisfaction which is tagged in reaction by nature to help extended to others. Someone has said: "There are three kicks to a dollar: (1) earning it; (2) saving it; and (3) giving it away, and the greatest kick of all comes from giving it away." There is much truth in this statement. Persons who are not actively interested in projects for the well-being of others miss a great deal of the joy that can be gotten out of life. They are as much deprived as those who have never learned to love music, poetry, or nature. A real thrill comes from being generous, a thrill which makes any comparison between it and the thrill from playing bridge or going to parties ridiculous. The primary purpose of this chapter is to induce the reader to "stop, look, and listen" to this piece of wisdom. Moreover, it is possible to build up a reserve along these lines which will stand one in good stead later on. The average man is beginning instinctively to feel that this business of putting back into the community more than he takes out is worth hard study, and this feeling is prob-

ably the cause of his interest in practical rather than theoretical religion.

HELPING BUSINESS MEN

The scientific method for men and women to employ who wish to get this joy in life attached to giving should be based upon profiting by the methods, lessons, sermons, and plans which others have found successful. A scientific method insists upon discovering and imitating the best. I am utterly surprised at the unwillingness of ministers to use the sermons, messages, and methods of others. Plagiarism seems to be a terrible sin in the mind of the average preacher. Each feels that he must go about his work of preparing an appeal every week as if he were the only preacher and the first man in his profession. Instead of using a tried-out message, which others have found helpful in giving hope and courage to the distressed, most preachers make that fact ground for avoiding that very message, or manner of presentation. This very fundamental mistake must be corrected before the nation can make proper headway in its accumulation of social reserves.

A theological school should train its student as scientists are trained, teaching him that his first duty is to learn what his predecessors and contemporaries have done, and the plans and methods by which the best results have been secured along specific lines; and then to work these same methods. Scientists consider it a disgrace not to use the best formulas and methods discovered by other scientists, but the average preacher and social worker feels it puts a stigma upon him to copy or capitalize the work of others! Medicine and surgery have been built up on the scientific method of coöperation, each physician benefiting from the results obtained by all the others, and all adopting the same method of treatment for similar

cases, while experts engaged exclusively in research work are discovering something more effective. Lawyers rest their cases on previous decisions. Every industry has its associations for the study of more effective methods, and when one manufacturer develops a more economical method or a better machine, other manufacturers immediately adopt it. Social workers should fall in line and do the same. The present economic system may make it difficult to succeed in business by operating under the Golden Rule, but every year it becomes a bit easier. Constant *scientific* study is needed upon the problem of how to make it plainer still.

BETTER SYSTEMS POSSIBLE

Christian workers have no such concerted systems of attack. They have no social laboratories, not even social hospitals. They have no forum publications comparable to the "Medical Journal" for physicians, or the "Law Journal" for lawyers. In other words, the ministry no longer functions as a modern *profession*; it has lost its standing as a profession, and that too in an age when the demand for specialists is greater than ever. Of course, this lack may appeal especially to me because my own work is to supply business men with the latest financial, sales, and commodity information, for which they gladly pay because without it they would feel helpless to meet competition. The need for social righteousness is so exacting that it is a tragedy for Christian workers to be deprived of similar service.

As a foundation for real social reform, two things are necessary:

(1) Theological schools and institutions for the training of social workers should alter the present attitude of their students toward what they call plagiarism, and insist that their graduates use the latest scientific methods and

drive home the appeals which their colleagues have found to be the most effective.

(2) Leading denominations should unite in establishing equivalents of the best medical laboratories and scientific journals for the investigation of all matters pertaining to the well-being of men spiritually and socially.

Inquiry shows clearly that it is not material aid for which the people are hungering. New buildings, endowments, or even more funds for running expenses are not primarily the things which the charitable institutions of the country need. These things will come to them naturally and unsolicited if they will cut out the red tape and dispense more humanly the spiritual and social help which they set up to provide.

A NEW MANUAL NEEDED

The masses need a new manual of faith and practice concerning God, prayer, love, social service, spiritual power, and eternal life which would deal with the subjects in sensible ways. The manual should teach the same fundamental principles which are emphasized in the Old Testament and later interpreted by Jesus, *but it should strip them of the detrimental superstitions, traditions, and beliefs which have become attached to them like barnacles during the course of the centuries.* I would not criticize the most ardent Fundamentalist for his preferences nor do a thing to undermine his faith; but I do ask that Jesus' Gospel be presented in a sensible and simple twentieth century way as a substitute for this sixteenth century one to the millions who are groping blindly to-day for a *scientific faith with a spiritual power and a social message.*

Men have access, to be sure, to philosophical books which are not lacking in wisdom, but these books do lack spiritual power to hold the tempted, strengthen the down-

hearted, and supply effective inspiration for noble living. Orthodox doctrines make remarkable promises, but they appeal less and less to working people because they lack a social message. Let us not disturb those strongly attached to any school of belief, as all are doing good, but let us provide the hosts of the unattached with a scientific presentation of the principles underlying the Christian religion. It can be shown that the power of love is definitely governed by the law of attraction, that the Sermon on the Mount is a set of fresh applications of the law of action and reaction, and that the lure of happiness may be the key to the dominant disposition of the Divine Power which seems to have been the compelling force in all nature since the creation of the world.

Much good work is to-day being done to provide young people with good facilities for social activities, economic education is gradually being improved, and projects for serious social work are being started. There is, however, a large and influential group composed of nominal supporters of the churches who get little help from them. Yet the members of this group are in dire need of guidance, courage, inspiration, and a faith by which to meet their daily problems intelligently and old age and death fearlessly. It is for this group of adults that I appeal. Why cannot we do something more substantial for them on modern, even if unconventional lines, without shaking the faith of the earnest followers of the system? Every man has a wide variety of problems put up to him to solve; but his chief problems are those which come up every day in his work, whether he be a doctor, banker, merchant, manufacturer, or wage worker. These I call social problems.

LET US BE MORE TOLERANT

A marked difference between the social teachings of Jesus and those of the many prophets who preceded him

revolves around the thing signified by the word "motive," or "spirit," in the language of Scripture. Up to the coming of Jesus the *letter* of the law was emphasized. A man was judged by his exterior acts rather than by the interior spirit actuating his life. The meat of Jesus' teaching was that the world should cease following the *letter* of the law; that the emphasis from then on was to be on the *spirit* actuating the lives of men.

Jesus had nothing against property, money, or other material things *per se*, but he did look upon them as purely incidental. Jesus did not fight wealth; it was the conventional habit of judging people by their wealth that he fought. He insisted that the best measure by which to determine a man's character and success was his spirit, motive, desires, and ambitions. Looking back from the viewpoint of forty years, this has come to mean to me in a nutshell, that the basic problem of human life is how to get the right spirit and keep it dominant. Jesus was the greatest economist, the farthest seeing statesman and philosopher who ever lived, because he was something more than economist, statesman, and philosopher. All kinds of religions had been aiming to solve the same enigma of human life, but Jesus was the first to produce a clear and simple solution and to offer a demonstration of how it could be put in force.

A radical social message was constantly on the lips of this great teacher. He objected strenuously to praising or to criticizing people for their deeds *per se*. He believed that deeds in themselves do not constitute a reliable barometer of the real spirit of a man. Owing to the differences in inheritance, environment, and temptations, things which come easily to one man come hard to another. As Jesus always judged a man by his spirit, motive, desires, and ambitions, one who is a failure in the eyes of the world may be much more of a man according to His standards than another who is a conventional success.

This does not mean that there are not good, substantial reasons back of the conventions of to-day. It is a popular pastime for young people to complain over and for radicals to flaunt established customs, but these customs are like the second inside rail on the curves which keep a train from going into the ditch in case it is derailed. They are not to be compared, however, for importance with the locomotives which furnish the power for the system.

While experience has indicated the usefulness of these established social customs in financial matters, sex relations, and other human affairs, it may be wrong to judge or condemn a man for violating one of them. Industry, thrift, purity are virtues, but no virtue is higher in rank than tolerance or generosity of spirit. Few things have been the cause of more harm in this world than the intolerant spirit, the readiness to condemn, judge, or gossip about others over a breach, real or alleged, of some established custom. On the other hand, many who follow all established customs carefully and are perfect in the eyes of the world may be hopelessly stagnant and unprogressive in the sight of God. Certainly those who conform to social customs merely to "get on" are pitiable human beings.

The social problem will be solved only as fast as each of us solves it in his own home, business, and neighborhood. People cannot by force and legislation be made just or generous, temperate or pure, industrious or thrifty. Desired social improvement will take place *first* as propagation is carried on more by the fit than the unfit; *secondly*, as more time is given by us to training young people and less to making money or seeking pleasure; and *thirdly*, as we ourselves practice the Golden Rule in our daily lives. Example is the most potent of all teachers, and only as we each learn to act socially right ourselves shall we make

real progress toward the Kingdom of God. This means that the social problem, like other great problems, really belongs to the realm of the intangible. It is a problem composed of factors like love, beauty, intellect, and faith rather than money, buildings, policemen, and battleships. Then and then only will our social problems be solved.

When wilt Thou save the people,
O God of mercy, when?
The people, Lord, the people!
Not thrones and crowns, but men!
God save the people; thine they are,
Thy children, as thine angels fair;
From vice, oppression, and despair,
God save the people!
(*Prayer for the People*, by Ebenezer Elliott.)

Conclusions

We can increase our intangible reserves:

(1) By encouraging the formation of special classes for the study of business problems from the standpoint of social well-being.

(2) By extending fair play to the social critics of our times, remembering that the world's progress has been due to small minorities who heretofore have been ridiculed and persecuted.

(3) By refusing to become involved in academic discussions such as the Fundamentalists and Liberals are now waging.

(4) By urging social leaders and social workers to be truly professional and use freely the best ideas and methods whether or not they chance to originate in their immediate circle.

(5) By working for a new manual which will point out ways in which the principles of Jesus are applicable to modern living conditions.

CHAPTER VI

ANALYZING PROBLEMS

Should we expect people to accept religion upon any other than a scientific basis?

The study of the intangibles of life has hardly begun. While material sciences have been forging ahead during the past one hundred years, the sciences dealing with the intangible have almost stood still. The master minds to-day devote themselves to the production of goods instead of the production of happiness, and to the development of physical power instead of the development of spiritual force. Some day the master minds of a future generation will turn to a study of the intangibles and as great an advance will follow in fifty years along spiritual lines as the past fifty years have witnessed along electrical lines.

We need another Sir Isaac Newton who will interpret religion scientifically instead of emotionally. This is the next step in a program of real progress. With the discovery of such a religion by someone, somewhere, somehow, a way will have been found to awaken the souls of men again. To be fully human is to be the seat of power possessing an amazingly high potential, but the emotions which release it and transform its possessor into a truly efficient human being lie almost dormant in ninety-five percent of our population. Some day the secret of how to awaken and inspire the souls of men so as to release this power will be discovered, and it will mean infinitely more to mankind than its discovery of how to

employ the power of steam or electricity. We should to-day be spending prodigal sums on scientific research along this line. Human society should be turning out one hundred thousand geniuses where it produces one at present.

RELIGION AND SCIENCE

I am neither a theologian nor a psychologist. My time during the past thirty years has been devoted exclusively to the study of business and the causes which bring about the great changes in prices and in business conditions generally. Therefore, I am not in the best position to discuss the problems of either science or religion. On the other hand, I have had thirty years' training in investigation and analytical work, and this is what these years have taught me:

(1) As physical forces are under law, so are spiritual forces likewise. Religion is not a question of ritual, organization, creed, or intellect, but of power. We should set specialists, therefore, to discover scientific methods for the measurement and utilization of the great spiritual forces within our reach. *These spiritual forces find relief through the emotions.* Peace, the real goal of life, is absolutely dependent upon the proper control of spiritual forces with an enormously high potential for which the emotions act as conductors.

(2) Railroad earnings, bank clearings, trade statistics, and other things which business men think so important deal with products directly and not with the real producing forces. Shifting desires are the real forces responsible for progress and decline. This means that material and physical things are merely servants of intangible things. Yet attention to-day is concentrated on products rather than on the producing forces.

(3) Granted the existence of these spiritual forces with

an enormously high potential, we are led at once to admit the efficacy of prayer. Yet, in any study of prayer and of how to close the circuit and release intangible forces, we are confronted with the same situation that Newton was when he set out to study the physical forces. One group laughs at prayer as a superstitious relic of barbarism, and another wishes to make it a substitute for the multiplication table. Both are wrong. One goes too far east and the other too far west. Thirty years of research convince me that the spiritual emotions which come to a focus in prayer act as the best conductors of the spiritual forms of power. We should freely compare notes about these forces and study how to manage them more intelligently.

Emotional religion supplied an outlet of expression for the spiritual life of our ancestors; but this exit has become so choked up with weeds in the way of poor theology, dead formalism, and paralyzing superstition that it no longer serves this useful purpose. Hence, to-day the emotions are bursting their barriers at other points and in dangerous ways. As a result we have now two groups, one of which believes in suppressing the emotions and the other in granting them full license. Both are wrong. We must learn to recognize that the emotions must be kept in obedience to the laws for their governance.

CONCRETE SPIRITUAL LAWS

Space will not permit going into details, but let me suggest how the laws discovered by Newton may apply to the spiritual life as well as to chemistry, electricity, and astronomy. Indeed, Newton toward the last suggested that such might be the case. Just three simple illustrations will serve to show what I have in mind:

(1) At the base of Newton's theology was the thought

that God as Life and Truth is constantly working to make good universal. It is a sort of spiritual mathematics enlivened with the warmth of divine Love.

(2) The root principle of Newton's mechanical theorems was the law of equal and opposite reaction. This same scientific law underlies the Golden Rule and the social gospel preached by Jesus. By this law we find as we seek, we reap as we sow, and we prosper as we serve.

(3) The foundation of Newton's astronomical theorems was the law of attraction. This same law is referred to by the Apostle Paul as the law of love. If the attraction between every employer and his workmen were pronounced enough, all concerned could have five times what they have to-day and work fewer hours to obtain it.

Young people to-day trained in schools and colleges rightfully demand that religion shall be put upon a scientific basis. It can be done, and he who will systematically study and compare the best teachings of science with those of Jesus will find that both are founded on the same scientific laws. It is clear that the jurisdiction of these laws extends from the material and physical to the intangible forces; and that some day spiritual force will be measured, mastered, and directed as we have measured, developed, and harnessed electricity.

The difficulty now is that the only great corporations which we have are devoted to physical rather than to spiritual research. The great electrical, chemical, and other "denominations of business" are spending millions of dollars probing deeper into electrical and chemical truth; while the religious denominations are spending their millions largely in bolstering up outworn superstitious doctrines. Study shows that the human mastery of power has passed through five and is now in the sixth

of these seven phases. The last phase is only just ahead of us.

1. Employment of heat
2. Harnessing of animals
3. Use of rollers and wheels
4. Generating of water power
5. Discovery of steam
6. Developing of electricity
7. Control of spiritual power

MODERN PROBLEMS

To complain about young people is to my mind a good deal like complaining of illegitimate children. There are illegitimate parents, but there are no such articles as illegitimate children. To-day's troubles are due to the larger freedom that we have given to our children without correspondingly developing their spiritual or emotional powers. All business and social problems are really spiritual affairs and their solution is dependent upon further progress in the mastery of the intangible forces.

We object to the newspapers, theaters, and magazines for devoting so much space to murder, sex, sporting events, and similar emotional subjects and yet we do little to provide outlets which will put these emotions to better use. Some suggest censorship, but this is impractical. We can pick and choose among channels for a stream of water, *but we cannot stop its flow nor destroy the water.* The fact that our newspapers, theaters, magazines, etc., are packed with emotional stuff should in itself convince their readers of the importance of the intangibles. The solution of this problem is for churches, colleges, and schools to make it their main business to train people to guide themselves by the fact that the *intangible side of life includes its great controlling forces.* We should not attempt to suppress, but rather to supply conductors which

will put these great intangible forces to the best uses. We hear much complaint to-day about the law and its non-enforcement and the increase of crime. It might be well to wipe our criminal code bodily from the statute books and substitute a new code for it based on the ten fundamental emotions underlying the Ten Commandments.

PERSONAL CONFESSION

Scientists talk about our "undeveloped resources," but the richest of all our undeveloped resources do not consist of mines or lands or any other form of material wealth, but rather of the intangibles. What do we go to Europe to see—factories or cathedrals, theaters or art galleries? The biggest thing that each of us has ever done came to birth in a moment when spiritual forces were running full tide within us.

The worst things in life are *not* sickness, poverty, or crime, but hate, jealousy, fear, and discouragement. The greatest things in the world are *not* railroads, factories, farms, and cities, but love, sympathy, hope, and courage. Thirty years ago a group of young people came to Wellesley and created what has become to-day a great statistical organization. Yet these thirty years have taught them, they are agreed, that the world is ruled not by figures but by feelings, and that the intangible forces such as faith, love, and beauty are infinitely more powerful even considered as economic factors than railroads, banks, or factories.

So Mrs. Babson and I determined to build up an educational institution in which these emotions would receive full scientific recognition, right habits be developed, and a training camp provided for men who wish to accomplish real things. The present supreme need, however, is to go beyond the compilation of statistics or even the furnish-

ing of the finest facilities for an education. *We need laboratories in which to carry on research work for the discovery of ways and means of making heavier draughts upon the most powerful, the most wonderful, the most beautiful, and yet the most neglected forces in the world, namely, the intangible forces.* Moreover, we need some means of systematically guiding and helping our young people after they leave school. Some day fathers will take out "Guidance Policies" to insure intangible help to their children as they now take out other forms of policies to insure financial aid to these children.

The one final thought, as I look back over these years, is a conviction that my personal successes and failures have been due to the pitch of intensity at which these intangible forces worked in my own soul at certain times. The spiritual emotions have supplied the motive power which has enabled me to work and sacrifice for things worth while. Material possessions have been tools, but only tools, useless except as brought under this control. Furthermore, all my study shows me that every great achievement in every land has been the product of spiritual forces. Yes, and all great human disasters have likewise been due to groups of men letting the perverted emotions direct their actions. Henceforth, let us not crush, ridicule, or betray the intangibles; let us provide laboratories for the study of scientific ways and means by which to submit ourselves more completely to their control.

THE TESTIMONY OF PROFESSOR PUPIN

I cannot close this chapter without bringing up reënforcements from the closing pages of *The New Reformation* by Michael Pupin of Columbia University:

The testimony of Christ is, according to our Christian belief, by far the most convincing of all the testimonies relating to the coördinating action of the spiritual forces.

The arguments supporting this belief appeal to our reason with the same force as the arguments supporting a well established physical theory. Our Christian knowledge of the spiritual forces revealed by Christ is deeply rooted in the solid ground and human experience of nearly two thousand years; it is a house built upon the hard rock of experience, and not upon the shifting sands of arbitrary hypotheses.

This knowledge, like scientific knowledge, is the extract of innumerable observations and experiments recorded in the history of human lives; it is, therefore, just as carefully tested and as trustworthy as our knowledge of physical forces. Dealing, as it does, with the laws of actions and reactions of spiritual forces, it may be called spiritual dynamics. Christ created it long before Newton had announced his dynamics of matter in motion, Maxwell his electro-dynamics, and Carnot his thermo-dynamics. These dynamical sciences deal with the physical world; Christ's dynamics deals with the spiritual world.

The dynamical sciences of the physical world are naturally incomparably simpler than the dynamics of the spiritual world, but their mutual resemblance both in form and in evolutionary growth is obvious. This resemblance finds the simplest and most striking illustration in the efforts of the spiritual forces to transform the life of humanity into a cosmos, a living structure of simple law and beautiful order. It is here that the mode of operation of the co-ordinating spiritual forces reminds us most vividly of the mode of operation of the co-ordinating physical forces, and this exhibits the most obvious resemblance between physical and spiritual realities.

Our Christian faith sees in the life and the teaching of Christ the highest spiritual reality which our belief in God, the fountainhead of all spiritual realities, planted in the souls of man. This reality, we believe, endowed our souls with the spiritual forces which guide us in the spiritual co-ordination of each individual life and of the life of humanity. Love, according to Christ, is the most powerful of all these co-ordinating forces. Its co-ordinating action in the spiritual world is very similar to the co-ordinating action of the gravitational forces in the physical world. Christ discovered it and revealed it to us in his commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thou soul, and with all thy mind."

"Thou shalt love thy neighbor as thyself."

These commandments are the fundamental law in Christ's spiritual dynamics. It is obvious that under the guidance of this law we can liberate ourselves from the dominating love of purely material things, and thus rescue our own individual lives and the life of humanity from the threatening chaos, and transform it into a cosmos, a life of simple law and beautiful order.

Creative co-ordination leads, therefore, to a higher level of creation by the action of spiritual forces, just as it does in the physical world by the action of physical forces. It is the concept of this universal co-ordinating process which unites the two worlds to each other, so that our understanding of one will aid our understanding of the other.

Essentially the same point of view is contained in the following words of St. Paul addressed to the Romans: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

Yes, spiritual realities are invisible, but they are exemplified and made intelligible by their physical correspondents. According to this interpretation the physical and the spiritual are two terminals of one and the same underlying reality. Science and religion are the two pillars supporting the gates through which the human soul enters the world where the Divinity resides.

Conclusions

We can increase our intangible reserves:

(1) By putting the emphasis on the scientific basis for the teachings of Jesus.

(2) By growing more accustomed to the use of added spiritual power in everyday life so as to make it seem natural to do so.

(3) By not being content to judge conditions by sur-

face symptoms, but keep on probing until we get into touch with the great intangible forces truly responsible for the changes in all departments of life.

(4) By teaching our children that spiritual achievement is based upon the same basic laws as engineering.

(5) By studying these basic laws in order to enjoy the confidence which they develop in one's soul.

CHAPTER VII

FAMILY PROBLEMS

Should love be treated sentimentally or dealt with as a great dynamic force?

Almost every book and play is woven about a love story. Love has been dramatized and commercialized, but seldom analyzed. While we admit it has created and destroyed dynasties, cities, and families, we treat it sentimentally and do not ask ourselves why it is still as great a factor in civilization as ever before. Love is at the bottom of both the greatest joys and troubles of the world to-day, and yet we do little to get to the bottom of it and learn how to observe its laws and escape its dangers. Although it is so great and powerful an intangible force, yet the chief ideas in circulation concerning it are obtained largely from the movies and the cheap magazines. Why is it that parents, teachers, and scientists seem to avoid coming to grips with this great and potent force of life?

Not only are states of elation and depression most intimately connected with the workings of that intangible force we call love, but that same love should be the basis of propagation. It is important that children inherit physical strength; it may do them no harm to inherit a reasonable amount of material possessions; but it is most important of all that they inherit a good stock of worth while intangible qualities. To be blessed with these qualities children should be born of parents who truly love one another and be brought up in homes ruled by love—love of children for their parents, of parents for

their children, and of children for one another. Character, like other things, comes largely through inheritance and for its growth requires a home ruled by love. Moreover, if Christian people want to hold their own and continue to exert their former influence in this country, they must go back to looking upon a woman with a good family of children as much more of an asset to the community than a woman with only one child, even though she be president of the town Women's Club. All of us who are really serious in trying to do something worth while had better begin frankly to investigate this subject of love and propagation anew.

WEALTH MERELY A TOOL

Our real assets, in the final analysis, are our love and our children, not our business or our money. The chief assets of America are not her gold, her cities, her railroads, her ships, or even her farms. These material things have been the downfall of the great nations of the past. Wealth is merely a tool; it is good or evil according as it is used. Like fire, it can be used constructively to generate factory power, or destructively to ruin everything it touches. Since the wealth of America must be left to succeeding generations, its future must absolutely depend upon how these succeeding generations use this wealth. Therefore, the big thing Nature expects of us is the breeding and training of succeeding generations who will preserve and add to the accumulated social inheritance. The determining factor in its successful accomplishment will be whether sex is reverently considered a great spiritual force to be held sacred, or a mere pleasure and plaything.

In the days of our fathers, the nation considered children its greatest asset; in fact, children and land were about the only assets possessed by our ancestors, who

had sense enough to see that their land was of value only as they bore and trained children to develop it. Gradually, however, the country developed industrially through the use of steam and electric power, and the land became worked more and more by tenants. The older American families fell into the habit then of setting more store by buildings and securities than upon love and children. As a result, they constantly bear fewer children, leaving to the less fit to propagate an overwhelming majority of the next generation. The increasing disregard for law by youth, its craze for amusement, and its prolongation of the period of irresponsibility are primarily due to this change of heart on the part of its parents and grandparents. A lessened interest in love and the home leads both the men and women elders of this generation into feverish endeavors to fill up their lives with side issues.

WHY FEWER CHILDREN?

The reasons why the unfit have large families are well understood and need not be discussed here. Mention should be made, however, of the fact that the situation is further complicated by the appalling increase in the number of unfit children who would in previous generations have died before reaching the age of propagation. As to why the more fit are constantly bearing fewer children, the following are the four most apparent reasons:

(1) The economic pressure under present standards of living involved in the rearing of children is unfortunately often severe. Children used to be a help to the family after they became twelve years old, but now they are often of no real help at any age.

(2) The physical handicap due to the fact that women do not develop physically as they should under modern living conditions and hence cannot so well stand the strain of childbirth.

(3) The present economic necessity which forces society to make it illegal for a man to have children except by the one legal wife, even if she is unwilling or unable to propagate.

(4) The cheapening effect in the recoil upon the sacredness of love and home life from the modern craze for parties, movies, and outside amusements which people are using as substitutes in a wild endeavor to fill up their lives.

The immediate harvest from these conditions consists of (a) an increase in the number of divorces. This is accompanied by a certain amount of immorality on the part of those who do not want to go so far as open disruption. (b) A marked falling off in the attention parents give to each other and to their children. Not only is propagation being neglected by the group containing the more fit, but all groups are giving less attention to the cultivation of love in the home after the children are born. Hence the crying need for ways and means to fit the times which will keep parents and children at home and together. Love, like any other power, must be protected and nourished if it is to function and prosper.

PRESENT INCONSISTENCIES

To make a bad matter worse, although there exists a separation of Church and State in all other respects, both claim jurisdiction over questions of marriage, divorce, and home relations. The early church could take a firm stand against divorce and remarriage because it took as open a stand also that women were subordinate to their husbands and should frankly accept that status. The church to-day champions and attempts to inculcate one part of this teaching without accepting the other.

I am not wise enough to take sides on the subject, one way or the other, beyond thus pointing out that the present conventional position is inconsistent. To solve America's problem in regard to the home we should either go back to the acceptance of the entire program of the early church in these matters, or else we should thoroughly revise the present system. The problem will be solved only by developing skill in the handling of love as a spiritual force, and not by clinging to conventionality or enacting more legislation. Only by injecting love into the situation in larger amounts can we again revive the interests of husbands and wives in one another and in the raising and training of children. Thus far, for esthetic and other reasons, we have dodged frank discussion and sustained research into its modes of activity as a spiritual force; but such discussion must be faced and such a program carried out before the present situation can be improved. The power of love as a spiritual force is of far greater importance to the health, happiness, and prosperity of the world than is the power of physical forces like steam or electricity.

Those of us who believe in a monogamous moral code should be especially interested in a frank study of love as a spiritual force. As Americans we are liable to forget that, in the eyes of a world observer, our policy of monogamy is largely an experiment. Only North America, the British Isles, and a portion of Europe stand frankly for our present marriage system, and with us it is only of comparatively recent origin. The greater portion of the world honestly believes it is impossible for a nation long to survive under the standards which we have set up. The oldest nation in existence to-day, China, has an entirely different standard.

These older nations claim that our marriage code was not designed primarily to propagate a race through love,

but rather to simplify the inheritance of property. Personally I disagree with this contention; but, without doubt, it must be admitted that questions of inheritance in the division of property greatly complicate this entire problem. Present marriage laws persist because no one is able to devise a more satisfactory system to cover all the difficulties involved. The transfer of property by inheritance may have become a permanent feature of civilization, but it breaks up many homes and ruins many individuals. A wife and her children are entitled to a portion of a father's estate, but why should they have to wait upon inheritance to collect it? Should they not receive their portion of it each year according to the service rendered by them to the family?

BOLSHEVISTIC TEACHINGS

This problem is likely to become pressing very soon because of certain doctrines which are being taught by the Bolsheviks in Russia and in other countries. These teachings are dangerous because they are being put forth not for the purpose of strengthening the home, but rather for the purpose of breaking it up. It looks as if they were going to lead to a breaking down of true love, an increase of immorality, and the inevitable spreading of disease, poverty, and degradation. No nation can endure which ceases to make love, home, and children the basis of its civilization. Radical teachings are also making headway among the young people of our own land. Even the Feminist movement in America and Europe seems headed in the wrong direction as respects the family and the home. Hence we should drop our present secretive policy and give active encouragement to all parents, teachers, and associations openly working for the scientific indoctrination of our whole population in regard to the scope of love as a spiritual force.

As already indicated, it is probable that contributions toward a solution of the problem can be made by lowering the cost of living and making it easier for women to bear children. A study of history, however, makes it clear that no economic, physical, or conventional changes will be sufficient of themselves to solve the problem. SURELY LEGISLATION CANNOT SOLVE IT ANY MORE THAN IT HAS SOLVED THE LIQUOR PROBLEM. AMERICA'S FAMILY PROBLEM IS FUNDAMENTALLY A RELIGIOUS PROBLEM WHICH CAN BE SOLVED ONLY AS THE CHRISTIAN SPIRIT OF LOVE AND SERVICE BECOMES EPIDEMIC. THE HEARTS OF FATHERS, MOTHERS, AND CHILDREN MUST BE RIGHT BEFORE THE HOME WILL BE RE-ESTABLISHED IN ITS PROPER PLACE AND BEGIN AGAIN TO SERVE ITS PROPER FUNCTIONS. WHEN OUR HEARTS BECOME RIGHT, OUR HOMES WILL BE RIGHT, LAWS OR NO LAWS. THEN AND ONLY THEN WILL OUR PRESENT FAMILY PROBLEMS BE SOLVED.

We must put religion back into the routine of the home life. We should make it obvious both by our actions and our conversation that we are seriously interested in religious things and believe in them ourselves. We should be known as good Christians in our homes and our business. Our religion should take the form of honesty in our dealings with our family, our neighbors, and all with whom we come into contact; of kindness to our employees, of fair play to our employers; and good measure to our customers. Talk about these intangibles should become as common practice in our homes and offices as talk about golf, parties, and profits if we want to succeed in solving the family problem.

RELIGIOUS ATMOSPHERE NEEDED

When I was a boy, we always had Sunday night "sings." All the young people of the neighborhood would

get together in some nearby home Sunday evenings and sing gospel hymns. Of course, we all attended church; almost everybody in town went to church when I was a boy. The man or woman who showed no interest in any church was looked upon as not respectable; church affairs were one of the common subjects of conversation in most of our homes. That is to say, people were brought up in an atmosphere of openly expressed religion and love. It would have been hard not to feel that religion must be something important, because the whole environment was permeated more or less with it.

To-day the contrast is extreme, for our children do not hear very much about religion and their knowledge of love comes mainly from the movies and magazines. The subjects we discuss at the dinner table are stocks and bonds, real estate and politics, golf and baseball. A religious magazine should occupy a place side by side with the other magazines in every home, for its influence upon the children. It would at least show the young people that the parents put intangibles, as far as reading interest is concerned, on a par with travel, finance, house-keeping, and fiction.

To give young people the right start in life we must discuss with our children and friends questions of motive and subjects like birth, love, marriage, death, and destiny. One of the best things that could happen to America to-day would be a return to family prayers; the getting together after breakfast or in the evening five or ten minutes for simple family worship! The saying of Grace before meals would be a step in this direction.

To solve the family problem, parents must pay far more attention to interesting their children in good magazines and books. Of course, this requires tact and an adequate example on our part, but the effort is very worth while. I was much interested in this reply of

Dr. Cadman recently to a request for suggestions for a boy's reading:

It is by no means easy to select a boy's reading unless one knows his mental maturity and tastes. There is a wide difference in the literary preference of youth; but two assumptions cover the whole case. The first is that a high school lad is pretty sure to be a hero worshipper; the second, that he has reached the stage of inward questionings about his physical being and his place in the general order of things. Why not then start him with lives of those who have confused religion with adventure? Their name is legion, from the ancient patriarchs of the Bible to the careers of such modern giants as Livingstone, Duff, Bishop Hannington, Hedley Vicars, Thoburn of India and Grenfell of Labrador.

Do not limit his reading to these edifying biographies. Books which uphold his character rather than influence his theological persuasions are always worth a lad's while. Macaulay's *Essays* and *Lays of Ancient Rome*, Lamb's *Essays of Elia*, Lowell's poems, Barrie's *Tommy and Grizel*, Booker T. Washington's *Up From Slavery*, and the creative works of such masters as DeFoe, Dickens, Stevenson and some of our contemporary writers have specific values for him. As he approaches college age, put into his hands Jules Pyot's volume on *The Training of the Will*. Be sure, by the way, that he has actually read the New Testament, since countless boys in normally Christian homes have not done so. As a help and incentive see that he gets it in Moffatt's Translation in modern speech.

In short, the family problem is not really an intricate puzzle. The chief requirement for its satisfactory solution is an expenditure of time and loving attention well within our compass. The family problem is largely a conflict between outside interests and home interests. As fathers and mothers give more time to each other and as parents and children pal together more, all family problems solve themselves. This solution will bring real joy

and satisfaction, compared to which the pleasures and amusements to be found outside the home are largely cheap substitutes. These joys of the home are free to most of us if we would only seek and pursue them. Unfortunately, "the field furthest away looks the greenest." We forget that we are living on our acre of diamonds and chase over the whole world to find it. It is only simple truth to say that family love is one of the most precious and powerful of the intangible forces. Wise is the man who accumulates a rich reserve supply of it.

One more thought; we should give much more time than we do to accumulating a reserve of good friends. We all have many, many acquaintances, but our real friends are few in number. Yet friends are a priceless possession which cannot be purchased with money. Only thought and sacrifice can make and hold friends. The poor man has an equal chance here with the rich, for he can possess as many and as real friends as the wealthiest. Successful business and professional men must especially watch their friendship reserves, because in the rush of a busy life we are apt to take friendship for granted and forget that it is very dependent upon time and care. I close this chapter with this short appeal for friendship, because fine intellect, proud position, and a generous fortune are barren without friends.

Conclusions

We can increase our intangible reserves:

(1) By keeping constantly in mind that love is one of the greatest factors in making us happy or miserable.

(2) By standing for the monogamous system of marriage and the purity of the home.

(3) By consistently acting up to the conviction that

husband, wife, and children are the greatest assets and the chief sources of joy and comfort.

(4) By setting before our children an example of a home life permeated and ruled by love.

(5) By realizing that a family of good children is the greatest contribution we can make to the world.

CHAPTER VIII

PROBLEMS OF TEMPERAMENT

What temperamental qualities should be encouraged as conducive to the greatest joy and peace?

Some believe that all emotions should be crushed, or at least not shown in public. This is a mistake. Like everything else, the emotions have their uses and abuses. There are emotions too often associated with bad effects like hate, anger, jealousy, and fear. There are other emotions which are usually tributary to effects which we can approve, like sympathy, thankfulness, contentment, and hope. Everyone is a storehouse of all the emotions, and it depends upon each person which of their trends he or she will suppress or encourage. Fortunate are those who have the foresight to suppress the bad and to encourage the good trends. A happy life comes not from suppressing all or giving in to all, but in the use of discrimination and the self-control which it requires

CONTROLLING THE EMOTIONS

He who lets himself lose his temper or become unjustly jealous or get easily frightened is severely handicapping his life. People who let any of their emotions run away with them are to be sincerely pitied. They should go to an expert for treatment the same as they would go to a surgeon for some physical trouble. It breaks my heart to come across so many people who are needlessly unhappy because they are victims of an emotional complex which could be entirely cured by proper treatment. These peo-

ple suffer just as truly, and often more, than if they had some physical ailment. Of course, "all they need is self-control," but telling them that is much like saying to a diabetic, "all you need is a new kidney." Both need treatment, based upon a change of diet. The one class of sufferers needs to follow a special diet of idea-foods chosen to fit their particular case, as much as the other needs to follow a special diet of meat and drink.

Therefore, to those who will not go to an expert for treatment, let me say just a word about the habit of using reading and theater going as anodynes. So many who are unhappy read books and go to the movies to get their minds off their troubles. Temporarily this works, but as with taking cocktails, the effect is only temporary, and before long it is followed by a bad reaction. The exciting books and movies which best succeed in taking our minds off our troubles are really the worst for us to read and see. The books which we should prescribe for ourselves are those which arouse the finer feelings of sympathy, thankfulness, contentment, and hope. By reading these one gradually acquires restored self-control and the joy which comes with it.

INTELLECT WITHOUT EMOTIONS

There is plenty of evidence to indicate clearly that dependence on the intellect alone will never bring happiness. Happiness is too vitally and inseparably connected with the emotions. Furthermore, if we are giving intellect complete and unrestricted sway we are missing a great part of life. Educational institutions have their functions. Teachers, professors, and scientists have their uses. Such functions and uses, however, are not to capitalize the emotions. It is the lover's function to deal with the emotions; it is the parent's function to deal with the emotions; and it is the preacher's function to deal with the emotions,

because the problems raised by the intangibles of life are closely linked with them. To try to win a woman's heart or a man's soul by arguing or lecturing is like attempting to weigh water with a yardstick or measure cloth with a gallon measure.

I believe in conversion, or what is known as "being born again." As Jesus said, this does not mean a physical but a spiritual change of heart amounting to a rebirth. We will never change men by appeals restricted to their intellects. It cannot be done. We can change men's convictions by appeals directed to their intellects, and not to their hearts. Since everything big and worth while, however, has been done with power for which the heart acted as the generator, it is our hearts which need recharging. Marriage is ninety percent emotional. Propagation is eighty percent emotional. The same is true of all the great things in life.

If it had not been for the aroused emotions of our great-great-grandfathers, they would not have fought at Bunker Hill, and we might still be under England's rule. If it had not been for the tides of passion which prevailed during the Civil War, the slaves would never have been freed. They were not freed through appeals to people's intellects based on logic. They were freed because the abolitionists directed their appeals to people's emotions. Books like *Uncle Tom's Cabin*, on which "respectable" critics to-day put a taboo, were what freed the slaves. Therefore, we must keep recognition of the importance of the better emotions to the front and bear in mind that religion functions primarily through them. It is the emotions that supply the drive responsible for progress, but right emotions under wise control.

Real progress seems to require courage and often a willingness to sacrifice. Both courage and sacrifice take roads which lead to joy and peace. The fault of present

day activity is that interest in material things has temporarily submerged interest in the intangibles. It is not that the progress of the race in applications of physical force has moved too rapidly, but that the progress of the race in the application of spiritual force has moved too slowly. Our material progress has outdistanced our spiritual development. Skyscrapers and factories have multiplied more rapidly than tabernacles and cathedrals.

DANGERS OF MATERIALISM

We have not been living upon a well balanced diet. We have been surfeiting our bodies and starving our souls. Now we see that the fruits of science are not sufficient to meet all our needs. After our riotous adventures in materialism, we are now experiencing a sense of disillusionment and disappointment. The materialistic emphasis has produced a blight which has spread to every department of life. Even our institutions of learning have been forced by it to produce money getters instead of young people of culture and grace, versed in the humanities.

Why we do not give more attention to the management of the emotions is beyond my comprehension. Not only do they determine whether or not we are to be happy; but, incidentally, they are also important factors in the attainment of material prosperity. Acquaintance with captains of industry has convinced me that the emotions have been a great driving force in their success. Taking the fifty men who have been most prominent in making America during my own lifetime, only nine were born of well-to-do parents, and only a few had a college or even a high school education, which shows that their success was not due to education or money. But these men all were intensely concentrated temperaments. I have in mind such men as Hill and Harriman; Morgan,

Edison, Carnegie, and Bell; Frick, Schwab, and Baker; Duke, Eastman, Rosenwald, Patterson, and Woolworth; McCormick, Armour, Goethals, Guggenheim, Ford, and John Hays Hammond. So were the prophets like Jesus, Mohammed, and Buddha; the poets, such as Dante, Shakespeare, Wordsworth, Browning, Whittier, Longfellow, and Kipling; and the reformers like Luther, Knox, Calvin, and Edwards. The same is true of statesmen like Cromwell, Napoleon, Washington, and Lincoln, and writers like Johnson, Rousseau, Scott, and Emerson. Great artists, musicians, physicians, scientists, and teachers are all men strong of emotions.

IMPORTANCE OF WORSHIP

Fortunate is he whose desires are of the order which crystallize *in prayer*. Ruskin said, "Tell me what a man desires and I will tell you what the man is"; but he might have said, "Tell me for what a nation is praying and I will tell you what the nation is." America must recover the habit of prayer. It seems as if the practice of prayer could be taught in schools, colleges, and homes without stepping on the toes of any sect. Prayer is a universal impulse. Without attempting to specify for what or how we should pray, if we could only get the praying habit for worth while things established, the resulting good effects would be tremendous.

If we look back over history we see that civilization has passed through six great eras. The first dates from the day when some man, thousands of years ago, found that he could build a fire and use heat to make himself more comfortable. The second stage arrived thousands of years later, when another man found that he could move rocks more easily by rolling them on a log. He really invented the wheel, which is now in universal use in industry. Perhaps several thousands of years inter-

vened before the first animal was harnessed and horse-power came into use. This was a giant step forward in the development of civilization. No great change took place after that for many more generations, or until water power was harnessed for the first time and civilization took another leap. Only a hundred years ago the use of steam as power began. Finally electricity was brought under subjection. *The next great forward move in civilization will be the discovery of improved methods of harnessing spiritual power.*

Conclusions

We can increase our intangible reserves:

(1) By recognizing the importance of directing our emotions aright.

(2) By suppressing the bad and developing the good impulses.

(3) By harnessing the emotions to creative work.

(4) By the development of self-control through prayer.

(5) By realizing that our minds may be convinced by argument, but that only as our emotions are aroused will conviction lead to action.

CHAPTER IX

PROBLEMS OF DOCTRINE

If we are to give up believing in "heaven or hell," must we not find a sound substitute to put in its place?

The alternatives "heaven or hell" were great energizers of the people who lived a generation or two ago. America owes much of what it is to-day in the way of a safe and sane nation to that "heaven or hell" pair of alternatives in which our ancestors believed. If we must give up believing in that choice between "heaven and hell" we shall need to provide ourselves with some sound substitute. I am not acting as an advocate of that old theology, but am simply saying that if we do not find a sound substitute for it, our children may go to hell! Life is too rapid; life is too complicated; there are too many things going on. If we can show people a powerful enough motive for doing right they will do so; but they will not do so just as a matter of form. Men and women to-day demand a motive for doing right that will clinch the case.

A LESSON FROM ADVERTISERS

In the country's leading newspapers recently appeared a certain advertisement which said, "Five minutes from the time you get out of bed until your husband's breakfast is ready." That was its heading. Then down at the bottom in very small type—you had to put your eye-glasses on to see it—came the name of a certain well known breakfast food. If that advertisement had been headed "Use Quaker Oats," the money spent on it would

largely have been wasted, because people are not interested in using anything for its own sake. It was the heading "Five minutes from the time you get out of bed until your husband's breakfast is ready" that created the interest. A solution which will work for that daily morning problem in the home interests every woman.

Another advertisement was headed, "Does your back ache?" At the bottom in small type was a reference to "Sloan's Liniment." Yet if the average man had been told to write that advertisement, he would have headed it in big type "Sloan's Liniment," and then he would have given a long dissertation concerning how it is made and just what proportions of this, that, and the other ingredients it contains. People will not stop to read about any man named Sloan or his liniment, much less what his liniment contains, but people with a backache will be interested by any advertisement headed "Backache," and if the line of talk that follows finds them suggestible, they get the liniment just as quickly as they can. It is the same with religion; exactly the same. When we speak again to people's condition, then the interest of men in doctrinal remedies for living predicaments will revive.

AGNOSTIC ARGUMENTS

Luther Burbank's good friends were disturbed when he made certain widely quoted and utterly misinterpreted remarks which seemed to imply a lack of personal faith. It is to be regretted that this great man did not live to explain his position. I believe—and his own more carefully reported words will bear me out—that his statement did not constitute a disavowal of fundamental faith. Rather he was complaining of the complacent, know-it-all cocksureness of certain small minds which think that they can compress the whole universe into a theological formula. As few other men had ever done, Burbank spent

an indefatigable lifetime working wonders with nature. It is easy to understand how he may have felt like raising a danger signal against the superficial confidence of an easy-going mysticism. Not only Burbank, but all scientists and other hard workers, must find it unbearably irritating at times to put up with the fact that people who know the least about this world assume to speak with the greatest authority on doctrinal problems. Why should people who are more ignorant about God's handiwork than savages claim omniscient acquaintance with His every plan and intention?

Much seeming skepticism does not signify lack of faith in God, but in God's self-appointed attorneys. Fundamentally and essentially the greater scientists have always been men of notable faith. Where a man who has passed for a scientist has been of a skeptical, agnostic, or atheistic turn of mind, he has usually cut a very minor figure—hardly been more than a white collar mechanic. Scientists of the first rank have been conspicuous not only for rectitude, integrity, and righteousness, but likewise for reverence and the deeper optimism that rests on knowledge instead of ignorance of human limitations. Those who have any doubts on this subject should read *The New Reformation*, by Michael Pupin, from which I have already quoted.

SCIENTIFIC LEADERS

Sir Isaac Newton, to whom Pupin looks up as his master, provided his successors with the master key to the understanding both of our own globe and the entire cosmic universe. Yet this man whose towering genius encompassed the earth and ascended to the heavens was a man of superb faith. His attitude can be taken as typical of that of men of tip-top scientific attainments. Almost invariably they have likewise been men of the

most far reaching and profound faith. I have personally known both kinds—many scientific leaders and many leaders in religious activity—and I am convinced that the so-called conflict between scientific and religious doctrine is largely imaginary. It springs from the delusions of those who know little of true religion and nothing whatsoever of real science. Science and religion, both being aspects of truth, are not in conflict but in harmony. I know that many of the faithful have felt that religion could get along without the supporting testimony of scientific genius, and I am inclined to agree with them that it is not absolutely necessary. Statistics cannot measure faith. Tennyson clothed this idea with unsurpassed beauty in his stanza:

We have but faith, we cannot know,
For knowledge is of things we see,
And yet we trust it comes from Thee,
A beam in darkness, let it grow.

Comforting as this assurance was to the doubts and fears of the generation for which the poet wrote, and is to individuals among us also, I think that the present generation takes more readily to the Newtonian than the Tennysonian type of faith. We men of to-day have been brought up among the glories of chemistry, physics, astronomy, mathematics, and the other sciences. Things have reached a point where probably ninety percent of the human activities going on are associated with scientific progress. The average man to-day absorbs respect for science with his every breath. What could be more impressive to them from their modern viewpoint than a showing that the faith of those who study science most deeply does not become weaker but rather more impregnable?

The science with which I am connected is economics,

defined as the science of wealth. Now economics looks upon money only as a tool and is mainly concerned with wealth in its broad aspects and relations to well-being. It has occurred to me that it might help to fortify the conviction of some of my readers to learn that even this science of economics leads its followers inevitably into paths of faith. Economics has given me a solution of doctrinal problems. I owe my faith, energy, and happiness to what I have learned from economics and statistics.

My whole experience along economic and statistical lines fosters belief in a high, ruling Providence and in giving the place of first importance to the intangibles. My belief in God rests upon what to me is the established fact that everything seems to be working for a better world. The great basic laws of economics work definitely in the interests of better conditions. If the child did not suffer in burning his finger, a good proportion of the population would be consumed by fire. If teeth did not ache when they began to decay, most of us older folks would be toothless to-day. It is equally true that financial loss is the greatest preventive of economic waste.

ECONOMIC CYCLES

The materialist would have us believe that wealth is based only on three factors, namely, land, labor, and capital; while the religious workers maintain that spiritual power is the greatest force in civilization. The leading economists to-day are inclined to take the latter position. They realize that land, labor, and capital form a combination which can be used either to destroy or to upbuild according to the motives, purposes, and ambitions mixed with them. There has always been as much land in the world as there is to-day, and it has really never lacked for people. If capital has been gradually accumulated and civilization improved, religion has been a chief factor

in the process. A small group, actuated by the spirit of service, will always be more effectively progressive than a large group who deny their responsibility to God.

People wonder why the country seems fated to pass through alternate periods of prosperity and depression. Why may we not have good conditions all the time? Statistical studies supply the explanation by their demonstration that during periods of business prosperity, people forget God in spasms of greed for pleasures and luxuries, and in trying to get something for nothing. This let down causes the periods of depression which follow. Such a period of business depression seems to last until enough people come to their senses and determine to substitute industry again for pleasure, thrift for luxury, and the spirit of service for the desire to get without giving value received.

Finally, let me say a word to the man who throughout life has proudly depended solely upon himself and then wonders why, when he is suddenly taken ill or meets with an accident, he cannot instantly develop a faith in God to buoy him up. Spiritual strength is like physical strength. It must be developed slowly through years of steady exercise. Accumulating spiritual reserves is as slow a business as accumulating financial reserves. No man can rightly expect to go through life a financial spendthrift and lay his hand suddenly on all the money he needs in an emergency. Men must accumulate financial reserves year after year in order to have funds to fall back upon when trouble or that "rainy day" comes. It is no different with intangible reserves. In order for a man to draw upon the aid of spiritual forces he must spend years in harmonizing his life with the laws of their operation, for it is the leading of such a life which entitles him to the help he desires from them in an emergency. As an important element of success in this way of living he should put an underpinning of reason beneath his faith,

because even faith, to remain dynamic, must be based upon reason.

LESSONS FOR OURSELVES

The real thing which everyone—good, bad, and indifferent—truly wants is peace of mind and the joy and satisfaction which it affords. This is the one desire which is universal and knows no exceptions amongst young or old, rich or poor, learned or ignorant. The one goal for which all are striving consciously or unconsciously is this inward peace and satisfaction. Only a seasoned philosophy of life will give it. It is well enough for us to discard the old theology of our fathers if we have something better to substitute in its place, but not otherwise. Men may make money; women may lead active social careers; both may indulge to their hearts' content in parties, theaters, and other amusements; but none of these things brings that peace of mind for which everyone instinctively yearns. Those who go through life without it know that they are failures, however the world may look upon them.

In the end we are all punished and rewarded by the lives we lead. Those who lead selfish lives and seek to find satisfaction of mind and heart in popular pleasures never get a taste of the real joy of life, but they do gradually get into the grip of the terrible feeling that life has been a failure, the worst punishment known to man. Those, on the other hand, who devote their lives to service, to coöperation with the Divine Purpose to make this a better, more beautiful, and happier world, experience an inward satisfaction which is the greatest of all joys. There is no other "kick" or "thrill" equal to it.

WHAT WE SHOULD DO

We should systematically have our churches, schools, and homes center their attention upon the real goal of life and how this goal can best be attained. Then rever-

ence will take the place of superstition, spontaneity will take the place of ritual, genuine love will take the place of formality, science will take the place of creeds, and prayer will come into its own as a great power. The work which is being done to-day to develop the race materially and physically will be continued; but in things spiritual the doctrinal rubbish will be cleared away and infinitely more attention given to the development of the beautiful and the other intangible things of life. I like to compare a man with an automobile. The physical body may be likened to the chassis of the car; man's intellect to its gears; man's emotions to the engine; the conventions of society to its coat of paint; man's religion to its steering wheel; and the ride in the car the journey to man's goal, which is peace.

Conclusions

We may increase our intangible reserves:

(1) By having a definite goal and constantly putting another lap of the journey thither behind us.

(2) By no longer wasting time, energy, and money on any of the things which might distract us from this goal.

(3) By developing a creed—or philosophy of life—based on scientific facts which can be depended upon when tested.

(4) By nourishing this philosophy with vitalizing supplies of spiritual emotion, energy, and ambition.

(5) By surrounding oneself with real friends and protecting these friendships at all hazards.

CHAPTER X

PROBLEMS OF THE INTELLECT

To what extent should the mind be used as a storehouse and to what extent as a means of enjoyment?

One important seat of the intangible forces is the mind. The enrichment of the mind serves several important purposes. First, it reduces the sway of fear by eliminating superstition, which is a child of ignorance; second, it reënforces confidence by its increased stores of information and improved judgment; third, it gives joy and satisfaction to those who learn the love of study; and fourth, it supplies practical means of obtaining food, clothing, and shelter with the least possible effort. The large amount of time and money spent by states and municipalities on educating children is fully justified by the intellectual reserves thus produced. Foolish is the boy or girl who does not make the best of his or her opportunities to study while they have the chance. No one can create too large a reserve of knowledge. There will be a use later in life for all the intellectual skill one can possibly secure at school or college. For this reason, next to our parents, we owe most to the faithful teachers we have had in school and college.

When you and I were in school it was quite difficult for us to understand why we had to learn so many different things for which as far as we could see we would have no use after we grew up. Since we have grown up, however, problems have come up in the solution of which we could use to practical advantage all the infor-

mation that we got at school. The fault in teaching does not lie in the information imparted, but in the failure of a great many teachers to show its practical applications. This is the hiatus in our present educational system. The majority of teachers have had no practical experience but teach only what they have learned themselves from books. The test of education lies in the ability of the educated to make use of his education. There is every promise that as great an improvement will take place during the next forty years in the means of education as there has been in the past forty years in the means of transportation.

PROFITING FROM WHAT OTHERS HAVE LEARNED

The ability to store intellectual reserves and profit from what others have learned is a characteristic which distinguishes man from animals and plants. Plants grow pretty much wherever the seed chances to take root and remain stationary throughout their lives as regards location. Plants never flee from a forest fire nor from the inclemency of the weather. The animal, on the other hand, has freedom of locomotion, but does not seem to profit from past experiences or from what others have learned. I have seen dogs chase birds ever since I was a little boy, and I still see them chasing birds to-day. Yet in all my years of experience I have never seen a dog catch a bird. I presume that the logical conclusion to draw is that future generations will see the dog continue this endless, fruitless chase. Man, on the other hand, as he comes into this world is a bundle of potentialities. He has means of access to all the experiences of the past. He has the lives and accomplishments of great men, poets, historians, lawyers, statesmen, artists, musicians, orators, and kings for his inspiration. The humblest man can spend the evening in his own cottage with Plato or with Aristotle, with Virgil or with Homer,

with Shakespeare or with Dante, with Macaulay or with Emerson. Even if he does not own these works, there is a public free library open to his use in practically every city in the land.

ENJOYING A LIBRARY

Andrew Carnegie knew the importance of intellectual reserves and determined to help boys and men to accumulate them. He knew the value of a well stored memory. In order that the poorest may profit from what others have learned, he endowed libraries all over this country. Enjoying a library consists of living over the experiences and thoughts of others. A library has within its walls a fund of information on almost every known topic. Even a small library contains a large reserve of man's experiences and conclusions. We can draw steadily upon this huge store if we will but develop the habit of good reading regularly.

I once had a friend in Harvard who decided to prepare a history of a certain subject. Before he started to write he went through every book that could possibly throw light upon it to get his data. He checked through volumes and volumes to make sure that he was not missing anything essential. His work proved a classic on the subject. After its publication, however, I learned that a leading concern had spent over a year's time in research work to collect the same data! After this firm had completed its study and survey, one of its research men in browsing through a library ran across a copy of my friend's book, in which to his surprise the same investigation had been carried out a few years before. All that time, money, and energy could have been saved by a more careful examination of that library's facilities.

Libraries are extensive reservoirs of data and knowledge which should be consulted more freely. Even the

atmosphere of a library is wholesome. Only good books as a rule are kept on the shelves. Worthless literature is excluded. One may have the feeling, as he studies and reads in a library, that he is drawing upon reserves which it took millions of people to accumulate. The habit of studying and reading in a library is one of the surest avenues to enjoyment and growth.

ENCYCLOPEDIAS

There are epitomizations also of knowledge in tabloid form available almost at a moment's notice. Encyclopedias, dictionaries, atlases, reader's guides, and indexes are conveniences which enable one to settle a given point with the minimum expenditure of energy. After a little practice in consulting these sources, one is amazed at the ease with which information is obtainable. Nevertheless many people keep on groping in intellectual darkness simply because they do not know that so much intellectual light is readily available. I have seen students fail in courses in college just because they did not take the trouble to familiarize themselves with the facilities of the library. No matter what the topic may be upon which you wish information, look through the encyclopedias or reader's guides or indexes until you locate it.

Giving your mind good reading to digest is the way to keep up its development. Time is so valuable to-day that it is highly desirable that all the reading chosen should be on the highest plane. Histories, biographies, novels by accredited authors, poetry to develop the finer emotions, are stored reserves to which all have access. Truly a library or bookstore can only be compared to a bank. When one recollects that he can stop at a bookstore and take the entire life work of a Dante, Carlyle, or Longfellow home under his arm, the high potential

value of reading is apparent. By the purchase and reading of good books we can keep on constantly increasing our intellectual reserves throughout an entire lifetime.

EMPLOY A SYSTEM WHEN READING

I believe in combining pleasure with reading the same as it ought to be combined with physical exercise. Happiness and efficiency are synonyms. To get the greatest good from anything and to give the greatest good to anyone, we must enjoy the getting and the giving. Hence, I do not want to suggest anything which will make a burden of what should be a real joy. I can assure you, however, that it need not take away the joy to read with system and make notes. We enjoy our food more after we learn to chew it well and we will enjoy our reading more after we learn to assimilate it better.

If I am taking up the study of cotton, for example, I put "Cotton" as my subject on the left hand side of a sheet of 5" x 8" paper. Then if I run across the fact in my reading that cotton is the most important vegetable fiber used in spinning, I recognize that to be something of the nature of a definition, which therefore would naturally form part of the beginning of any treatment of the subject. So I put it down and mark on the margin of my memorandum sheet the heading, "Introduction," adding later any information which may turn up in regard to its nature. When I find that cotton is a soft, downy substance in appearance which grows around a cotton seed and that when it is examined under a microscope it looks like a long, cylindrical, twisted cell, I readily know that this bit of data also should be pigeon-holed under "Introduction" or "History."

Continuing my reading up on cotton, I run on the term "linters" and ascertain this to be a by-product of

cotton. Therefore, I pencil "By-products" on the margin of the book page at this point and insert "By-products" as another subheading on my memo sheet. Then I follow this up with further data on linters, as I did on cotton. And I find that the cotton seed is also a by-product of the cotton industry and that still other by-products of cotton are found in the food we eat, in the clothes we wear, in the soap with which we cleanse ourselves, in the medicine with which we cure ourselves, in the paper upon which we write, in the film with which we take a photograph, and even in the powder with which we fight our wars.

As I read on, it comes to light that the cotton industry has its own peculiar inventions, which furnishes material for another heading. Then I learn something in regard to the manufacture of cotton, of cotton districts, of varieties of cotton, and of a number of standards for its grading established by the government. In addition there are the facts concerning the supply and the demand and the consumption of cotton, each making a topic by itself. All of these headings I pencil at the proper place on the margin of the book while reading, and also tabulate on my memo pad. These notes thus become a permanent file on the subject for future reference with a complete outline automatically arranged on the headings at the top of the sheet. These headings in turn correspond with my notations on the margin of the book and thus refer me to the fuller discussion of any particular point.

The advantage of this plan of reading is that the power of analysis thus acquired increases our ability to retain what we read and so builds up our intellectual reserves. It also enables any information on a given subject which we have accumulated to be filed under proper headings, after all matter that is not germane has been discarded.

It develops the habit of reading with an analytical mind. Habit is action; memory is reaction. Memory will go astray at times, but habits can be developed which possess the highest degree of accuracy. Good habits are good producers of pleasant memories. Hence it is a great help in carrying on the work of building up one's intellectual reserves to mark the salient features in books as they are read, and to take notes when reading as students do in attending lectures. Really, by systematic reading, one who has never been to college can finally secure the equivalent of a fine college education.

EDUCATION SHOULD INCLUDE TRAINING

The education obtainable from books is highly important. Its chief values remain unrealized, however, unless supplemented by opportunities for practice. Drill in the practical applications of education and in good habits is a crying educational need. One of the anomalies of the academic world is the zeal, energy, and devotion which students put into practice and drill on the athletic field. Hours are spent in signal practice, or in trying to make a ball curve in a certain way. The strict diet prescribed is observed faithfully and the other training rules are also followed religiously. Why? Because the student knows that this is the only way to make the team and win recognition as a real athlete. How is it that we cannot carry this same zeal, devotion, and obedience into the business of becoming mental athletes?

It is no more possible without practice to draw a curve than it is to throw a curved ball. It is no more possible to secure an education without drill and practice in the applications of knowledge than it is to play football. Learning the rules, learning the theories, learning the mandates, learning the history, learning the records—all

these are matters of importance; *but the most valuable results are obtained only through practice work in the application of these rules, theories, mandates, and records to the everyday affairs of life.* That they are applicable, training has proved wherever the issue has been drawn. Cities, railways, steamships, airplanes, radios, telegraphs, telephones, automobiles, buildings, bridges, churches, and religions have all been produced by the pyramiding of intellectual reserves generation after generation. Each generation has passed on all the knowledge it inherited, together with a small but important contribution of its own.

MEMORY VERSUS HABITS

At the beginning of my business career, I trusted a great many things to my memory. Some rather unfortunate experiences soon taught me that while memory is a very valuable servant it cannot always be trusted. Information does not always remain as vivid in our memory as it was when first implanted there. Memory is a valuable feature in the program of early education. The child should be taught to memorize; the adult to make permanent and accurate records. What few things I am able to quote verbatim to-day were memorized in my childhood. Memory it is that enables us to live the happenings of our life over and over again. It cherishes the pleasant and unperverted, tries to drop out the unpleasant. While memory has a distinct and useful function of its own, that function is not to devise accurate, workable solutions for the problems of life. Many students with good memories who get high marks at school and college never get a real education.

For coping with the problems of life, habits are our best allies—the habit of study, of work, of regularity, of sincerity, of thrift, and of aggressiveness. All these

traits must be turned into well developed habits if we wish to walk the paths of rectitude, gain the confidence of our fellow men, and apply our education obtained from books to the everyday, practical problems of life. A phonograph has a good memory, but it cannot think. Intellectual reserves mean much more than the storing away of a lot of data. To have an intellectual reserve, we must possess well trained habits and the power to reason correctly.

HISTORY AND EXPERIENCE

The passage of our Federal Reserve Act was heralded all over the world as the most gigantic piece of legislation ever enacted by any nation. The financial history of the United States since its passage has been such as to justify the claim thus made for this legislation. Our financial structure is now strong, it is also elastic, and it has proved itself adequate to meet all our financial emergencies. If this country had still been operating under the old National Bank Act, it would have experienced during the past decade the most drastic financial panic in its history.

Nevertheless, when the Federal Reserve Act is put under the microscope by historians, economists, and financial experts, the discovery is made that there is not a new idea in the entire act! The elements of which it is composed are merely taken from the past financial history and experience not only of this nation but of other nations. The financial pitfalls of the past have been eliminated and the good features of the financial programs of many nations have been inserted into the new law. The Federal Reserve Act is a shining example of the advantages of profiting by history and experience. The same principle applies and would prove as great a success in other fields.

Past experience teaches us, or should teach us, those

methods that are likely to prove workable and those that are not; those objects that are desirable and those that are undesirable; those programs that are constructive and those that are destructive. History is simply a record of previous experiments in all these matters, compiled so that posterity may benefit by them and not make the same mistakes over and over again. It was the past experience of the Hebrews which gave us a purified religion. The venturesome Phoenicians set us an enterprising example in trade and commerce; Greece is the mother of our art and literature, and Rome the fountain head of our law. Were it not for the conservation of past experiences by history we could hardly be justly accused for making the same mistakes that were made years and years ago. The best of the experience of these older nations constitutes one of the reserves upon which we are privileged to draw.

AVOID CHEAP READING

Just one final word. In view of all the splendid reading at our service, let us avoid the trashy or vicious novel, magazine, and newspaper. Even though we may think that they do us no harm, they surely can do us no good, and at any rate they cause a great waste of time. In truth, however, such reading does do us harm as real and menacing as that which follows the eating of impure food or the breathing of foul air. More people are being poisoned to-day by what they read and see than by what they eat. A whole nation often suffers from an attack of mental ptomaine poisoning. Let us bar this mental poison out of our homes as we would any other kind of tainted food. It is hard enough to do right, acquire faith, and be truly happy with the right tools and environment. No wonder there is so much unhappiness, considering the enormous daily consumption of the cheap novel, magazine, and movie film.

Conclusions

We may increase our intangible reserves:

(1) By making the most of our opportunities at school and college.

(2) By developing our reason, judgment, and powers of initiative as well as our memory.

(3) By acquiring good intellectual habits.

(4) By making notes when reading to sharpen our powers of analysis.

(5) By avoiding all forms of trashy and vicious reading.

CHAPTER XI

CULTURE PROBLEMS

Do you truly enjoy good music, poetry, and the beauties of nature?

A friend of mine, a man sixty-five years of age, came back last fall after a summer abroad. He and his wife had gone overseas in June intending to spend a year in travel. It was the playtime to which they had looked forward all their lives. He had finally achieved considerable financial success and had retired from business. His children were married and embarked upon their own careers. There was nothing now to prevent complete enjoyment of leisure and travel, with all the happiness which might be expected to accompany it.

Yet they returned home from Europe after two months, glad to be back among familiar surroundings—puzzled, both of them, a little, as to why the pleasures to which they had looked forward had proved so empty of any delight, so lacking in the vivid colors which anticipation had employed in painting them.

A LESSON FOR ALL

A few days after their return, I expressed my surprise at seeing my friend so soon and said to him: "I thought you were going to enjoy Europe slowly and leisurely for a year or so."

"Sit down, Babson," he replied. "My answer may interest you because there is a lesson in it. I've been working it over and over in my mind and I see it as clear

as day now. When I was a young man I had no assets in life but youth and a willing pair of hands. I had been obliged to leave school before I had finished the grammar grades. I married young, just about the time I quit driving teams for someone else and got a horse and wagon for myself. That was the beginning of the great company from whose activities I retired last year. During those first years my wife and I acted like most young married couples. We had each other and our little home and that was all that really mattered. Then the children began to come and she became engrossed in family responsibilities, in the thousand and one things that take up a mother's time.

"Meanwhile, my little business was a continuous challenge to my energies, my enthusiasm, and my abilities. I worked hard daytimes and thought about it nighttimes. And so the early family years passed. We were happy: I absorbed in my work, my wife in the children and both of us in each other. An ideal situation apparently. But what happened? Those three ties which held us so strongly, the children, the business, and each other—well, we thought, it seems, they would last forever. So we immersed ourselves in them alone. But children have a way of growing up. And one by one the three went out from the home and set up separate establishments of their own, just as my wife and I had done years earlier. And then the second of those three bonds snapped when I realized one day that my business was not the incentive to me it had always been.

"This was the penalty which I found myself paying for prospering, that as the balance sheet each year gave increasing assurance of permanent financial success, the lure and vitality of my interest in business and everything connected with it died away. It was no longer a challenge. It no longer mattered whether I appeared at

my desk each day or not. The business—through my own efforts, it is true—could go on without me. Yet the third and most important bond—the warm love and affection between my wife and myself still held. We could continue to take solid comfort in that even if the house were empty of children and my presence no longer imperative in my business.

"Well, of course, the love with which we began and which had held my wife and me together through the years did still persist. It was in fact stronger than ever, for it had been tested against the steel of adversity and sorrow and found of durable metal. But the years have a way of burning out the warm, initial flame of love between man and woman. A mellow glow comes to take its place, but the quick, eager thing called youth had fled forever, and I realized that in many ways my wife and I had now little variety to offer each other.

HE GAINED THE WHOLE WORLD BUT . . .

"We had never developed, together or separately, any substitute interests to fill the deep hole in which we found ourselves past middle age. Books? I had often said, 'I never have the time to read.' Paintings? Music? I had occasionally been bored by an opera or secretly scoffed at some of the curious things men do with pigments on canvas which they called Art. I was a successful business man. All these triflings were for idle minds.

"In those matters which fill up the first half of life—the raising of a family, the success of a business, the vitality of an emotional bond between man and woman—we had succeeded. But we had done nothing to build up reserves on which to fall back when past middle age; we had ignored the significant possibilities for happiness that lie in a book, a Bach fugue, a Rembrandt. Those are pleasures which must be acquired through disciplined

effort. There is no royal road to true culture any more than there is an easy path that leads to any other worth while value in life. This is why Europe last summer was to us nothing but unfamiliar lands full of strangers who did not speak our language. Not only did they literally not speak our language, but in terms of what they found of value in life they were foreigners to us. Had we been able to spray over the scene the glow of youth, it would have been different. But we are set in our ways. The things we saw we had never learned to appreciate. And so, after a few desultory weeks of sightseeing—of visiting London, Paris, and Rome—we talked it over and decided that it would be better not to fool ourselves any longer. So we came home."

This casual recital lays bare the drama of a man who succeeded but whose success had spelt his failure. There was little I could say to my friend. He could not now add to the resources of his mind, to his awareness of life—those qualities which for fifty years he had ignored. I realized that his situation, while more extreme perhaps than that of most others, is nevertheless typical of too many of us who live active, enthusiastic lives in the heyday of our vigor and strength, but fail to build up sufficient reserves to take the place of other interests when they fail. I am thinking of those who have not done a stroke to turn their minds and spirits into reservoirs of the cultural riches of civilized living.

What are some of these resources upon which we can fall back when life spins itself out thinly in long accustomed directions or in a time of frustration and defeat by some setback in our more immediate contacts with it?

LANGUAGE

The knowledge of more than one language is a door to cultural pleasures from which we otherwise would

remain shut out. Many do not realize that it is essentially impossible, however clever and skilled the translator, for the books of one language to be adequately translated into another tongue. Substitute words, of course, may be found, but if we want to catch the fire, the original vitality, and strength of a writer we have to look at his work in the mirror of the language in which it is written.

As international barriers are steadily hurdled by man's inventive genius, the need for understanding our neighbors has not only increased in intensity, but the opportunity for it has widened. Before long the passage between Europe and America will be only a matter of hours. The four day trans-Atlantic fleet is only a forerunner of the time when air transportation will make the journey in two. All this means that the ability to speak one language alone will not be enough for any who wishes to be in full touch with modern life.

So I bespeak the value of cultivating the art of tongues—not only the mother language to which we were born, but the acquired languages of other countries. Let us realize that facility in the use of more than one language is going to be one of the most important tools used in achieving the further advances of civilization which still lie ahead of us.

LITERATURE

A book is the blood and tears, the laughter and sympathy of a man who has not only been sensitively affected by the forces of life, but who has the talent denied to those of us less articulate than himself of imparting to others a sense of the reality of what he has felt. We profess to be eager for life, and yet we are all too prone to think of books as dead covers containing only words which are second hand memories compared with the pulsating realities of life itself. On the contrary, a book,

a real book, is life itself, depicted by an artist who knows how to select from the stuff provided by experience that which will put us significantly in touch with its varieties and values.

Stevenson said "the art of writing is the art of omitting"; and this is a profound truth. To omit all that is unimportant, to leave out the mediocre and the stupid and leave in the great fundamentals—this is the secret of power in literature. And so, in a good book we get a digest of the essentially important qualities of life—its drama, its heartbreak, its tragedy, its humor, its pathos, and its irony—all that goes into the flux of living.

The practice of turning to the great masters of literature in all lands and all times is a solace, a reënforcement, to which we must steadily cleave in order that the profit may be genuine and lasting. Shakespeare is not to be read as the tabloid newspaper is read. Goethe could never have put up a signboard before anything he wrote: "Reading time, 17 minutes." We go back again and again to the real literature of mankind, and always we find more there to absorb than we were able to take in the previous time.

MUSIC

Walt Whitman defined what stirs into life within you when you are "reminded by the instruments" to be music. I like that definition. The existence of this great mystery of tone in the world has always been a source of reverent amazement to me. I am tired. The world is awry. I go into the concert hall and I sit back in my chair. The concert master raises his baton, a deep hush—and Beethoven reaches out to me bearing a beneficent peace. I am under the spell of the genius of another kind of master. And the weariness of the world slips away and a great happiness bathes my innermost being. I feel

stirring within me warm and glowing thoughts and emotions. I am being "reminded by the instruments." You approach God at such moments as surely as ever in a church or on your knees in your closet.

This cultural resource is also an acquired taste—it comes only through disciplined effort. When one first hears a Bach fugue he is puzzled. But if again and again one makes it a business to hear Bach, little by little his richness, his vast, his profound, and at the same time intricate depths as a composer cast the spell of their charm over him. But for the peak of enjoyment of these things we must begin to train ourselves when young, that is, we should then make a business of storing up cultural as well as physical and financial reserves. Personally, I regret deeply that I did not store more.

PAINTINGS AND SCULPTURE

The artist whose genius expresses itself with his brush, or with the firm modeling hand worked in clay, is particularly fortunate because he speaks a universal language. The human eye knows no barrier of race or language in its ability to comprehend. Hence, we have here a cultural resource, contact with which can be established without the involved difficulties which stand in the way in some of the other arts.

Art is selection. It is life in essence. These truths are what we must appreciate as we view the work of any great painter. What goes on the canvas is the living, breathing fire of personality in the man who holds the brush. This is why a Raphael, a Rembrandt, or a Velasquez is a world removed from the painstakingly detailed and marvelously accurate photograph taken by the best camera known to man. The thing painted is nothing. The painter is everything.

As we feast our eyes upon the strange and vigorous

beauty of the modeling of a Rodin we come to appreciate the relationships between weight and line and color. We have approached for a moment close to that intangible thing in the human spirit which some call genius, others, God. It is to afford opportunities to enjoy these high moments, to flee from the everyday world to the secret reservoirs which refresh the spirit, that art galleries exist. Let us go out of our way to visit these sanctuaries. Let us become well acquainted with their kind of wealth and treasure. This is the only way to build up and develop a growing appreciation of the handiworks of the great artists.

BEAUTY

Beauty is truth. Truth is beauty. We will become tangled in words, perhaps, if we try to draw sharp distinctions between what is really beautiful and what is really true. Beauty is more than skin deep. Whitman, it was, who spoke of the "ugly face of some beautiful soul" in reference to a person whose features were unattractive in a superficial sense. We cannot measure beauty by any yardstick.

Tragedy has its element of beauty as well as its element of sober elation. Although some of the most beautiful works of art—Shakespeare's "Hamlet," Beethoven's "Sonata Appassionata," Rodin's "The Old Courtesan"—plumb the depths of human sorrow and suffering, they are supremely beautiful. While a capsule definition of beauty may be easy, let us not render mere lip service to beauty by trying to define it. Let us seek it out daily as a worthy addition to the cultural reserves on which we need to fall back from time to time as life comes down hard on us. Beauty can be found in the simplest contacts—in a smile, a sunset, the touch of a hand stretched out in sympathy and understanding.

But beauty must be sought. She is not to be had simply for the passing glance. I mean we must not mistake shoddy for genius: we must not be misled by surface appearances. An appreciation of beauty is a cultural reserve which can only be acquired slowly and steadily. Have you a friend whose face, while at first it did not seem particularly attractive, became more and more attractive as you came to know the significant traits of his personality, and the beauty of his thoughts? That is the penetrating type of perception we should seek, for the lasting pleasure and value which it can be to us in the years which lie ahead.

POETRY

Poetry is the mate of music, that is, for its appreciation poetry must be approached in the same manner essentially as we approach music. Prose is primarily for the eye to comprehend and the mind to grasp; but poetry reaches our consciousness best through the ear. Its approach is sensuous, as is all music, reaching into the emotions directly and only by indirection through the intellect. Homer, the great blind poet, read his poems to groups of his fellows assembled in gardens to hear him. To enjoy poetry one needs to be relaxed and in suitable surroundings.

A great poem contains far more than we may ever hope to get from it the first reading. Shakespeare is preëminently the world's greatest poet. This explains why the reading world returns again and again to the witchery and melody, to the profundity and charm of his words. Because his plays in verse touch universal aspirations, thoughts, and feelings, he stands as the world's greatest master of the imagination—not the greatest English artist, but the greatest artist of any tongue or land.

Therefore, let us treat poetry as a rich mine from

which we may secure one gem to-day and to-morrow another, but never exhaust its entire store.

Shelley, Keats, and Burns had no more to work with than the everyday stuff, the very words that you and I use so poorly, and they wrought miracles, simply by arranging them into syllables, words, and sentences gleaming with beauty. Their poems are ours for the absorbing.

But adeptness in the appreciation of poetry requires patience. It is dependent upon an acquired sense of values the same as the other arts to which I have referred. But the reward is great once we have attained to a genuine love for poetry. We then find it serves our every mood, however out of joint the world may be. A cultivated taste for poetry should form one of the most important of any person's cultural reserves. In this age of rush and noise, poor indeed is the man who has not learned how to sit down by himself and truly enjoy a book of poems.

IN THE WILDS

The cultural reserves which the genius of man offers to us constitute a marvelous tribute to a strange, almost supernatural quality which lies in the heart of mankind. But there is a second tribute to it, close at hand where all of us may get in touch with it, in the form of another vast world of art which no man has created. We have all seen sunsets with which no artist's brush could possibly cope. We have climbed a mountain and looked out and down from its summit upon an unfolding panorama of sheer beauty which made the breath catch in our throats. We have seen autumn start abroad in the land, run like a flame through the forests, and touch the trees with a magic wand—scarlet, golden, and brown in a riot of beauty.

I saw a deer once come down to a lake edge and drink,

as I was sheltered nearby under a tree. With a delicate forefoot gracefully raised, its large liquid eyes sensitively alert, the beautiful lines of its body showing at their best—I held my breath at the sheer beauty of the scene. Happy is the man who loves the sight of horses, cattle, birds, butterflies, and all living things, and feels that they are his friends.

To stand on the edge of the ocean at night, to have one's pulse keep beat with the surge and alternate advance and retreat of the surf, to catch the profundity that lies in tides, to look up into the heavens and think what each star may mean, to sense something of the age-old mystery of it all, these are exhaustless cultural reserves. And so, in addition to all our other resources, we can turn to Nature for cultural pleasure and solace. Nature is an artist who never tires, a genius who never sleeps, whose presence is always at hand, always changing, always more marvelous than we could have dreamed possible.

Conclusions

Hence, we may increase our intangible reserves:

(1) By giving an adequate proportion of our time when young to the cultural side of life.

(2) By learning how to select worthy replicas of good pictures and sculptures for constant companionship in our homes.

(3) By the early acquirement of a taste for good music, poetry, and other literature.

(4) By some travel each year to places rich in culture and romance.

(5) By setting aside some time each day to watch cloud and star and sunset, to study birds, and to enjoy nature generally.

CHAPTER XII

ETERNAL LIFE PROBLEMS

Have you definite grounds for believing in a future life or do you merely hope for one?

Not only has the church always taught it, but even scientists recognize that life may be everlasting. A statistician cannot help but believe in eternal life. That nothing is lost is a basic fact in mathematics, physics, chemistry, and all life. Things change form, but the elements of which they are composed cannot be destroyed. Our cells live forever. Our bodies, when we die, return to the dust from which they came; our property descends, it is true, to our children or others, but it continues to function; even our thoughts also get registered in books, letters, or in the minds of others, and survive. It therefore is reasonable to conclude that life, the producer, should outlive its products.

Most students of the subject believe in some kind and some form of eternal life. Such a belief seems to me more logical and scientific than a belief that life ends when the body is buried in the ground. As to how the future life will be carried on, there is much room for argument. The nineteenth century believed in a holy city with pearly gates and streets of gold. From this theory the shades of difference taper down to the zero point of belief of the phlegmatic materialist. Then there are others who believe in the "stone and ocean" theory, that is, that every act and word makes an impression on the

world which goes on forever as does the ripple caused by throwing a stone into the ocean.

MODERN VIEWS

Probably the most common slant on eternal life accepted by intelligent people is the belief that a second birth would not be as wonderful an event as a first. If one is possible, there is no reason of impossibility against the other. Is it surprising, since we do not understand much about the first birth, that we do not understand much about the second? Furthermore, we should bear in mind that only very recently in the world's history has anything whatever been understood about the first birth.

In the earlier parts of the Bible the references to the eternal life are meager; it was not strongly emphasized until after Jesus had been crucified. Paul was the first to give it a foremost place in his thought, and in Corinth he found much disbelief, the Corinthians being unable to understand how a future life could be possible without producing spiritual confusion in the next world to an extent amounting almost to absurdity. His way of answering these doubts was to insist that there are no dead, strictly speaking; that the word death applies only to the body and not to the spirit. Spirit is precious and indestructible and there is no end to its life. God cares for the bodies which it tenants during this earthly life, and his care for these living souls does not cease after these bodies change their form and return to dust. The three basic reasons for putting this emphasis upon the eternal life from the church point of view have been outlined very well by Rev. Robert E. Brown. He writes as follows:

Many attempts have been made in the name of intelligence to render absurd or impossible a belief in a future life, but they have failed ignobly. Some have made their

attack from the conception of the spontaneous generation of life. The argument is based upon the analogy of the spontaneous combustion of matter. A bin of coal, for example, if large enough and left long enough, may develop heat sufficient to leap into a flame, though no spark has been applied from without. Internal spontaneous combustion is a physical fact. Therefore, declares the materialist in his glee, life is spontaneous; it leaps like a flame from simple matter and it will die out again as quickly as it arose; so that immortality is a mere phantom of the mind.

Biology steps in at this point to say that it knows of no spontaneous generation of life. An analogy is never evidence. Coal and life are similar but not identical. As far as we have been able to explore the stream of life, there is always an antecedent source. "All life comes from life." This is pure and sound science. There is nothing fanatical nor impossible in believing that ultimately there is an eternal source from which all manifestations of life flow. As the drops in the ocean go back to the uppermost reaches of the clouds, so a soul returns to its original home after its departure from its residence in an earthly house of clay. Not only is it absolutely impossible to draw arguments from nature and experience to overthrow the doctrine of immortality, but these very realms are full of suggestion, which make our belief in it more logical.

Is Life Indestructible?

There is the commonly accepted scientific dictum of the indestructibility of matter. Wood may be pulverized and burned, but its destruction is only apparent, for matter itself has not been destroyed. Its molecules and atoms survive, and may be weighed and measured in the smoke and gas and ashes resulting from its combustion. If matter is indestructible, then there is always the suggestion and the possibility that life is also indestructible. Herbert Spencer was a champion for the eternality of matter over against the old theological contention that matter had been created out of nothing. All matter bears the imprint of intelligence, from stars to eons. In its constituency and its movements it follows fixed and harmonious laws. By our intelligence we can discover, understand and direct the movements of matter. Therefore, if matter, as Spencer says, is eternal, this

quality of intelligibility must be eternal, forever inherent in it. If the intelligence that is inherent in matter is eternal, then my intelligence, that perceives and uses matter, may be, if not must be, eternal. In short, a philosophy of the world, to be rational, must be spiritualistic. When a spiritualistic universe is, even for a moment, admitted, the doctrine of immortality at once pushes to the fore to demand a hearing for its claims.

As a further suggestion from the realm of nature, we have the persistence of life. The explorer Stefansson has been saying that Sir John Franklin and his men should never have perished in their search for the Pole. Amid the wastes of snow and the mountains of ice and the almost intolerable temperatures, there was life. Down beneath the ice over which Franklin toiled, weak and hungry, there was a wealth of marine forms, capable of sustaining him and his party indefinitely. It was his ignorance of this fact that proved fatal to his expedition. The persistency of life is one of the most amazing facts in the history of the planet. During periods of gaseous heat and fiery vapor life was there. In the ages of solid rock and glacial cold, life did not become extinct. Life was so subtle, so adaptable, and so tenacious that it defied conditions more fierce than arctic cold and torrid heat. The persistency of life, however we conceive it, is a fact beyond dispute, and there is no good reason why we may not hold, if we wish, the belief that life by reason of its nature having survived all the changes that astronomy and geology portray, may survive the last change, called death.

Law of Growth

Still another suggestion from nature. Life is presented to us under the form of becoming. The cosmic processes are universally evolutionary. They unfold according to a rational order, which we believe is not the working of chance but of the divine mind and the power of God.

A fire mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where cave-men dwell.

First the blade, then the ear, then the full corn in the ear,
is the law of growth, not only for the spiritual forces of the

kingdom but for the entire natural universe and the soul of man as well. All the signboards of the universe point in one direction.

The Personal Basis

Another reason for eternal life is that nothing short of personal immortality will satisfy the normal man. The immortality of memory will not do nor does man want simply an immortality of influence. All our deeds will doubtless survive in some sense down the ages. Man's spirit and personality has value in itself despite the poverty of his achievements. He desires earnestly to live and expand and achieve some higher plane of existence. It is like reading a book. When he gets two-thirds of the way through, he does not want to be told that the thread is broken and that there is neither climax nor solution in store. An author who would treat his readers in such a way would be excluded from the kingdom of letters. He does not want to be climbing a mountain and struggling to the peak, to be told that there is no peak, but only cloud and cold and disappointment. If man is true to his innermost craving, he has to confess a desire to meet God face to face.

Faith's Insistence

Not only does intelligence suggest and the heart desire immortality, but man's faith demands it. Faith is so necessary that Tolstoi could define it as what men live by. Paul described it as the assurance of things hoped for. Faith takes the frustum of knowledge and projects the pyramid of reality. Faith makes a provisional view of that which it is convinced must ultimately be. And for good reasons. For life must sketch the future and assign to it meanings, and the highest meanings, if the present is to be worth while.

Faith refuses to be conquered by any foes of its functions and findings. Faith finds an unshakable warrant for its office in enriching our human aspirations and ennobling all our deepest motives. Both the practical and the ideal interests of life presuppose conscience, and conscience, God; and God, immortality. Faith can find no vindication for the burdens of life, the pain of duty, the imperative struggle for righteousness except as discipline

preparatory to more ultimate and higher modes of existence. This life is a school, from which we cannot exclude the thought of a bigger outside world awaiting us at graduation. The hope of eternal life is a great and most important reserve. Jesus was speaking from this standpoint when he said: "Lay up for yourselves treasures in Heaven where moth and rust doth not corrupt and thieves do not break through."

Faith is a telescope which makes eternity seem near at hand. Our moral ideals are nuggets taken from subterranean regions. While the mother lode of existence is hid from our present gaze, we have an indestructible assurance that we do not sift the sands of life in vain. Grain by grain we garner life's gold. What matter if it is often washed with tears? We know that a precious experience is a present possession, and faith inspires us to wait calmly and bravely for that hour when we shall fully awake and be fully satisfied. My faith makes me believe I shall live forever.

REINCARNATION

The theories of the spiritualists and their seances may indicate that they are in faint and intermittent contact with some great continent of reality, but they still seem too crude to interest most sensible persons. Many, however, are becoming interested in the theories of reincarnation because these seem more scientific and probable. We know that we inherit qualities from our ancestors. May we not be living the actual prolongation of the life of some ancestor? Of course, this is all a very new subject upon which very little, if any, investigation has been done. A few scientists are now conducting some simple experiments, but practically nothing definite is known. On the other hand, it should be borne in mind that we know practically nothing, beyond their bare existence, about many other things which are very real.

I know nothing of the make-up of gravitation. I know that it exists and that its operations can be absolutely depended upon, but I know nothing of its sources or nature. In the same way I know of the bare existence of life eternal, that I shall continue to live after leaving this old body which I am carrying about to-day. Where I shall live, or how I shall live, I have no ideas that count. I do not draw back, however, from a belief that I shall live in some other body right on this old earth. In that case, moreover, it may some time be possible for a man to pick out the person into whom his spirit shall go, as he now can select those to whom his land, buildings, and securities are to be transferred. One thing is certain. Death is nothing to fear, because death is not, *per se*; it is impossible.

However, the purpose of this chapter is not to discuss, or to take a position for or against, any theory of the eternal life. My object has been merely to state my belief that the spirit of man never dies and to point out some suggestions as to the logic back of men's faith in this most intangible of all intangibles. Furthermore, I wish to remove from the ill and aged all fear or regret in the face of death. Let us all look upon leaving our old bodies not as the close of life, but as the beginning; not as the giving up of something precious, but as a prelude to gaining ultimate joy, peace, and freedom. Such a belief and hope is most valuable both in removing fear and promoting happiness. Only with such a goal in sight can we rest content after doing our best, thankful for these preparatory years on earth.

Conclusions

We may finally increase our intangible reserves:

(1) By holding fast to the belief that the effects of what we think, say, and do will go on forever.

(2) By striving to indulge only thoughts, use only

words, and do only deeds which we are content to have go on forever.

(3) By refusing to fear death, and intensifying our loyalty from day to day to the qualities of life which death cannot touch.

(4) By being cheerful under all circumstances and feeling that we have many mercies for which to be thankful.

(5) By constantly accumulating evidence that life is eternal.

CHAPTER XIII

TO-MORROW'S PROBLEMS

Why make a study of history in an endeavor to learn upon what America's future depends?

The problem of men and women to-morrow will be the same as their problem to-day, namely, the securing of health, leisure, joy, and peace of mind. Methods and applications change, but the basic elements never change. Methods of counting have changed during the centuries, from the use of beads on a wire to the modern adding machine; but the multiplication table remains the same. Methods of communication have progressed from the time when the Indians imitated the cries of animals as signals, to present day radios and telephones; but the human voice is the same to-day as it was centuries ago. There have been great changes in methods of producing light from the days of our ancestors, who were content with a burning pine knot, to the present day when light is brought into our homes on an electric wire; but light is still light, and still needed.

Although the residents even of great cities went out to the neighborhood pump to get their drinking water, bringing it home in pails and pitchers, while to-day water comes into our houses through pipes; yet pure water is still pure water, and still imperatively needed. Likewise is it with the intangibles; they will be the same to-morrow as to-day, and it will be as impossible for us to get along without them. The ways of eliminating impurities and of

casting out hypocrisies, and the methods of transmitting this wisdom to the rising generation will be changed; but the problem as far as its fundamental factors are concerned will be the same to-morrow as it was a thousand years ago. It will continue to be the same a thousand years hence.

MEN NATURALLY RELIGIOUS

Men and women naturally and instinctively hunger for what religion has to give. This is especially true of successful people, for they have been taught by actual experience that there is little satisfaction to be gotten out of power, wealth, or fame. They know that hell or heaven is simply a question of how they feel in their own hearts. They are the ones who fully believe that a good life is the only real riches rather than land, buildings, or securities. They are satisfied that Jesus was absolutely right in the principles which he expounded in the Sermon on the Mount. There should be no more difficulty in interesting the average man in these intangibles of a good life than there is in interesting a thirsty man in water. The normal man knows not only that his own happiness is really a question of pacifying his inner feelings, but also knows that spiritual emotions form the conductors of the energies responsible for the world's progress. It would be well to teach universally the great importance of religion and what it can accomplish for any man who wishes to live the good life. Hence a final word as to the churches of to-morrow will be in order at this point.

The ideal church of to-day has three distinct departments, namely: (1) A department for Religious Education, (2) a department for Social Service, and (3) a department for Worship.

These three departments have been carried to differing stages of efficiency in different communities by the differ-

ent denominations. The churches may continue all three of these departments in the future, but my feeling is that religious education will gradually be taken over by the public schools. The conviction is gaining ground rapidly that giving children knowledge without character is like giving a gun to a wild Indian. Sooner or later the public schools are going to make character building their principal job. As this work can be accomplished only as the hearts of pupils undergo changes, rather than by putting their minds or wills through any mechanical drill, the public schools will ultimately take charge of the educational work now in the care of the churches.

Much of the social service work formerly almost exclusively done by the churches is now being consolidated in outside charitable, civic, and other allied organizations. The Associated Charities are taking charge of the work for the poor; the hospitals are carrying on the work for the sick; the Boy and Girl Scouts are doing admirable work for the young children of all races and creeds. Community chest campaigns for their annual maintenance are growing in importance. This is no reflection on the churches, as those who bear the burden in these civic and charitable enterprises are almost invariably church people. Since the tendency of the day is toward consolidation, and so long as the churches will not consolidate, then these social service workers naturally separate from the churches and consolidate among themselves.

This leaves worship as the one remaining function to the churches of to-morrow. Yet was not this the original function? The church was founded for the purposes of worship. Worship is the one great office which will never be taken over by the government, the public schools, or any other organization. People always have wanted to worship and always will want to worship. A million

years hence people will be worshipping God in order to get guidance, encouragement, and inspiration. Furthermore, worship is going to prove the solution of to-morrow's problems.

It may be questioned as to whether men will continue going to church to get the message of religion, as our ancestors went to the town pump to get their water, or whether they will have it brought to their homes in magazines, newspapers, and on the radio. It may come to seem as strange to our grandchildren to go to church to worship as it would seem to us to be asked to leave the house and go to the town pump for water. This is why I feel that, although the radio will greatly increase the general interest in religion, yet it may reduce the number of preachers very materially and revolutionize our whole method of worship.

WISDOM, COURAGE, AND INSPIRATION

Let me repeat that the religion of to-morrow will be fundamentally the same as that of yesterday, but its interpretation, application, and dissemination will be on entirely different lines. Religious education will be administered on scientific principles, with the assistance of laboratory work and under the case method; evangelistic campaigns will be staged with great moving picture films, with music and the most modern technique for securing the desired emotional responses; the Bible will be circulated in a more condensed and readable form; while the church service as long as it is kept up will be devoted strictly to the uses of worship in giving people guidance, hope, and inspiration. This means that the ministers of the immediate future will eliminate all extraneous matter from their Sunday services, refuse to let church platforms be used as advertising agencies, and will restrict public worship to the one purpose of satisfy-

ing the hunger of people who attend. This will be to-morrow's solution of that problem.

Religious and social workers are doing a large part of the fine things which are being done in the world to-day. These leaders, however, are not yet reaching hosts of men in spite of the fact that American business men are like hungry sheep not knowing where to go for food, or thirsty cattle not knowing where to get water. The churches and laboratories for spiritual research of to-morrow, however, will take better advantage of this opportunity. They will unload everything else and concentrate on giving that which they alone can give to hungry men, namely, courage and inspiration and peace of mind. One thing more. All signs clearly indicate that whatever the religion of to-morrow may be it will be the spiritual descendant of Christianity, although it may differ widely indeed from the Christianity which our fathers have taught us.

INDUSTRIAL AND INTERNATIONAL PEACE

Much progress in the development of the intangible sides of life is absolutely essential to the solution of industrial and international problems. All schools of opinion agree that to-morrow will be concerned with ways and means of securing permanent peace in industrial relations. Capital and labor are now each rowing an oar in the boat of prosperity. When either oar fails to catch the water right, we have splash but not progress; when one oar takes advantage of the other oar, the boat begins to be carried off its course in some wrong direction; only when both oars are stroking together shall we make fully satisfactory headway. History teaches most conclusively that splits of this kind between groups can be healed only as the hearts of all concerned have been softened and awakened by spiritual influences and a new era of good

feeling ushered in. Theoretically, it would be possible to bring such an awakening to pass without the churches, the Young Men's Christian Associations, and other Protestant, Catholic, and Hebrew religious organizations; but practically, such institutions are as necessary in the spiritual world as are banks, factories, and retail stores in the material world.

No individual can be sure of peace until there is international peace. No one person is safe until all persons are safe. No nation lives in a compartment by itself. Ultimately each nation is involved and must share in the troubles and the prosperity of other nations. It will be a part of to-morrow's problem to work out ways and means of establishing world amity and peace. One thing is certain; neither industrial domestic peace nor the abolition of war can be brought about by legislation or treaties. Those problems will be solved only as groups and peoples experience a change of heart and the different classes, creeds, and races learn to abhor suspicion and hatred and cleave to trust and good fellowship. This means that to-morrow will be principally concerned with the same things which use up so much of our energies to-day.

Philosophers will search the great unknown
Seeking a thread of truth to them denied,
While life is rich with charms on every side,
With God, I think, they wish to stand alone,
To snatch and claim His secrets for their own;
But here is beauty, stretching far and wide,
Here on the stream of life all mortals ride
Where every port of peace is plainly shown.
We come to earth to spend a few brief years,
We must remain until our task's complete,
Then which among us happiest appears,
The good man, or the liar and the cheat?
This is our problem. Not what Heaven may give,
But how to find contentment while we live.

(*The Problem*, by Edgar A. Guest.)

Conclusions

We may increase our intangible reserves:

(1) By cultivating a disposition to conform at any cost with God's purpose and by not being content until our faith comes to rest on a firm basis.

(2) By attending divine worship at a church which specializes in services for the impartation of courage and inspiration and peace of mind.

(3) By making Sunday a day devoted to strengthening our faith and our hold upon its power.

(4) By giving more thought and study systematically to intangible things.

(5) By working for both industrial and international peace.

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